The Christian Century

PUBLISHED WEEKLY

Scientists in Ordeal
An Editorial

Ethical Issues at Evanston
By a European Roman Catholic

From Another Sheepfold
By Donald Terry

Meditation for Autumn
By Norvin J. Hein

OCTOBER 20, 1954

In This Issue

A European Roman Catholic

is an internationally known journalist who attended the Evanston assembly of the World Council of Churches as an accredited correspondent for certain Roman Catholic papers published in Germany. We tried to persuade the author not to write anonymously, but without success. The ecumenical spirit of the author is certified by active participation in the Una Sancta movement in Germany, which is trying to reconcile differences between Protestants and Roman Catholics. This article, and the one following by Mr. Terry, are the first in a series of appraisals of the Evanston gathering which The Christian Century plans to publish at intervals for some months to come. Most of these will be by observers who were at Evanston from foreign countries, some of them clerics and others laity. We feel, however, that it is stimulating to start these comments with the views of two who are members of the principal communion which rejects the legitimacy of "Evanston" entirely.

Donald Terry

is a Roman Catholic layman of Chicago, a member of the parish of St. Francis de Paula.

Norvin J. Hein

is a member of the Evangelical & Reformed Church, a graduate of the College of Wooster, has his B.D. and Ph.D. from Yale, taught at Ewing Christian College, Allahabad, India, and is now assistant professor of comparative religion in the Yale Divinity School.

James R. Mutchmor

our Toronto staff correspondent, graciously took over the reporting of the biennial General Council of the United Church of Canada when Hurricane Edna stopped our executive editor while on his way to Sackville, N. B.

Edward W. Schramm

is editor of the *Lutheran Standard,* American Lutheran weekly published in Columbus, Ohio.

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The Christian Century

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Coming Events

Oct. 20. Andover Newton Theological School Annual Fall Convocation; H. Richard Niebuhr, Theodore O. Wedel, speakers.
Oct. 20-23. Evangelical United Brethren Women's Society of World Service Quadrennial Convention, Kitchener, Ont.
Oct. 21-Nov. 3. Moravian Church Provincial Boards Semiannual Meetings, Bethlehem, Pa.
Oct. 22-29. Lutheran World Federation Commission on World Missions, Hoekelum, Holland.
Oct. 23-28. Mennonite Brethren Church of North America Triennial General Conference, Hillsboro, Kan.
Oct. 24. United Nations Sunday.
Oct. 24. World Order Sunday (National Council of Churches Department of International Justice and Good Will).
Oct. 24. Chicago Sunday Evening Club; William V. S. Tubman, speaker.
Oct. 24-29. Religious Television Workshop (N.C.C. Broadcasting and Film Commission), Syracuse, N. Y.
Oct. 25. N.C.C. Department of Church in Town and Country Annual Meeting, Salina, Kan.
Oct. 25-27. Presbyterian, U.S.A., Council on Theological Education, Buck Hill Falls, Pa.
Oct. 25-31. International Convention of Disciples of Christ Annual Meeting, Miami, Fla.
Oct. 26-27. Presbyterian, U.S.A., Department of Radio and Television, New York city.
Oct. 26-28. Pentecostal Fellowship of North America 7th Annual Conference, Springfield, Mo.
Oct. 26-28. National Convocation on the Church in Town and Country (N.C.C. Division of Home Missions), Salina, Kan.
Oct. 26-28. Evangelical United Brethren Board of Missions Annual Meeting, Kitchener, Ont.
Oct. 27. Institute for Religious and Social Studies Opening Meeting, Jewish Theological Seminary of America, New York city; James A. Pike, speaker; theme: "Religion, Freedom and Conformity."
Oct. 27-28. Lutheran Home Mission Conference (N.L.C.) Biennial Meeting, Decorah, Iowa.
Oct. 27-29. American Council of Christian Churches 13th Annual Convention, Boston.
Oct. 28. Church World Service Board of Managers Annual Meeting, New York city.
Oct. 28-Nov. 1. Methodist Student Workers' Seminar, Nashville.
Oct. 31. Reformation Sunday.
Oct. 31. Chicago Sunday Evening Club; Charles P. Taft, speaker.
Nov. 1-30. Religion in American Life Month.
Nov. 2-4. Workshop on Wills, Annuities and Special Gifts (N.C.C. Joint Department of Stewardship and Benevolence), Buck Hill Falls, Pa.
Nov. 3-5. National Lutheran Council Executive Committee, New York city.
Nov. 4-11. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), Salina, Kan.
Nov. 5. World Community Day (N.C.C. General Department of United Church Women).
Nov. 5-6. Baylor University 9nd Annual Conference on American Ideals, Waco, Tex.
Nov. 7-13. American Education Week.
Nov. 8-12. Church of the Brethren General Brotherhood Board, Elgin, Ill.
Nov. 9. Institute for Religious and Social Studies, Jewish Theological Seminary of America, New York city; themes: "Crises and Inquiries," "Contemporary Patterns of Faith," "Literary Presentations of Great Moral Issues"; Clarence H. Faust, F. Ernest Johnson, Robert Gordis, speakers.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, OCTOBER 20, 1954 NUMBER 42

EDITORIAL

POPE PIUS XII knows how baffling are the moral issues raised by modern warfare. He must have measured the extremely limited achievements of theologians, Roman Catholic and in other communions, when they have tried to deal with them. Nevertheless, he persists gallantly in trying to lay down rules whereby those who acknowledge the authority of moral law can govern their actions when war threatens. While speaking early this month to the Rome congress of the World Medical Association the pope tackled two questions of vital importance. First, can a just war be defined under the conditions which obtain today? Second, can moral rules be formulated covering the use of atomic, bacteriological and chemical weapons? As to the first, the pope gave this definition of a just war: war is just, he said, "if it has been forced upon one by an evident and extremely grave injustice that in no way can be avoided." Concerning the weapons which threaten man's very existence, he held that their use is morally permissible only when this is "indispensable to defend oneself in the circumstances indicated." But when "the strict exigencies of defense" are exceeded, the use of such weapons "must be rejected as immoral." And their employment for the "pure and simple annihilation of all human life within the range of action," he declared, "is not permitted for any reason whatever." The pope is trying hard to provide the moral guidance this desperate age so greatly lacks and needs. But if the test of justification is self-defense, what modern government has ever gone to war without claiming that its action was what the pope calls "a case of defense against injustice or of necessary safeguarding of legitimate possessions"? Mussolini even called the invasion of Ethiopia that.

Pope Wrestles with Modern War

London Agreements Still To be Implemented

SOBERING realization of the difficulties still ahead has already toned down the optimism that swept over the West at the adjournment of the London conference. Most observers in Washington and the west European capitals continue to believe that, after a struggle, the treaties implementing the decisions reached at London will be ratified. But it is now admitted that there will be a struggle, and that this could easily go against ratification. To be sure, Chancellor Adenauer has already won approval in the Bundestag for the London agreements, and as this is written Premier Mendès-France seems sure to win a vote of confidence in the National Assembly on the same issue. But neither of these votes will settle the issue of West German or French ratification. It must be remembered that the deputies who have been assigned to draw up the specific treaties have not yet completed their task, and that until they do there will be no final action in any of the parliaments concerned. Anyone with the slightest experience in guiding resolutions through a church assembly knows how wide a gap there frequently is between securing approval "in principle" and winning adoption of some verbal instrument where every phrase and word has binding force. At bottom, the reaction from the optimism that greeted the London measures approved "in principle" is caused by the fact that all know (1) that there can be no lasting French commitment to the London program unless French fears of German rearmament are truly eased, and (2) that there can be no lasting German commitment to the London program unless fears of a permanent partition of Germany are ended. The London conference did its best to accomplish the first and evade the second of these requirements. Now both must be faced together in the writing of the legal documents to implement the London agreements. Writing them presents a major test of the Western nations' statesmanship, and there is as yet no indication whether that test will be met.

Russia Launches a New Peace Offensive

WHILE the Western allies wrestle with the problem of translating their London intentions into acceptable treaties the Soviet Union has leaped in to dangle before France and Germany its latest peace offers. First Mr. Vishinsky laid a new disarmament proposal on the U.N.'s table. (See last week's Century, page 1227.) Then Mr. Molotov suddenly flew to East Berlin to propose an end of German partition, with free elections of an all-Germany government, neutralization for an unarmed Reich and withdrawal of all occupation troops. Comments in this country and in England tend to treat the Molotov speech as a dirty diplomatic trick. We think it was a trick, but a trick that every experienced observer of European affairs should have anticipated. Russia has always held up its sleeve this card of apparent concessions to the Germans and to French fears of German rearmament. Now is the time, with Germany on the verge of entering the Western alliance, she is bound to play that card. If this doesn't prove sufficient she has still another—return of the eastern territories now in Polish possession—which can be thrown

on the diplomatic table. Denouncing the Russian move does not dispose of it. It is already having some effect, as the reactions in the French National Assembly and the West German Trade Union Federation have shown. If the Soviet Union presses its offensive along this line of apparently great concessions, it may have still greater effect. Recent articles by Harrison Salisbury, giving his impressions of Russia after five years in Moscow as correspondent of the *New York Times,* suggest that the new men in power are capable of pushing this kind of a peace offensive. It would have profound attraction for millions of working people—particularly in Britain, France and Germany—who are almost in despair as they see still another nation being drawn into the armament race. We think Mr. Eden and our own state department are right in treating the Vishinsky and Molotov speeches as a trick. But the way to meet the plausibility of such a trick is to push the Communists hard and fast into the negotiations they claim to desire and in those negotiations to disclose their true intentions to the verdict of the public opinion of mankind. As long as the only response to the Communist's propagandistic speeches is a flat rejection on the ground of suspected bad faith, hosts of Europe's people whose deepest desire is to escape atomic annihilation will be left believing that the free nations are the nations holding back peace efforts.

Race Agitator Arrested

GOVERNOR J. Caleb Boggs of Delaware was justified in ordering the arrest and trial of Bryant W. Bowles, the self-appointed president of the so-called National Association for the Advancement of White People. It was not an easy decision to make. Bowles had managed to get the school board of Milford, Delaware, to reverse its original decision for integration of educational facilities on the high school level. Inflamed by this victory, he and his cohorts attempted to force the schools of Baltimore and Washington also to rescind similar decisions for integration. The method chosen was to appeal to mob rule as against the duly constituted authorities. It was obvious that this campaign of incitement had to be stopped. The impressionable high school children it was calling into the streets in wild demonstrations were the first but not the last to suffer from these excesses. But it was also obvious that Bowles and his backers—who are they?—would try to exploit an arrest to advance their evil purposes. This risk had to be run. The issue is now to be fought out by orderly processes of law, which is as it should be. While the charge against Bowles—that of conspiring to violate the state education law—is only a misdemeanor in Delaware, the courts can be depended on to administer justice. Meanwhile we are gratified to be able to call attention to the magnificent record of moral and civic leadership compiled by the ministers and church leaders of Milford, Baltimore and Washington. Through ministerial associations, the Maryland-Delaware council of churches and the Washington church federation, they spoke with calm courage upholding the hands of the authorities and the decision of the Supreme Court. They also moved right out into the crowds of excited high school students and reasoned with them, persuading them to return to their homes and schools. In so doing they provided an example to their own young people, to the members of their churches and to the nation.

Call For Winding Up Indian Bureau

IF THE RECOMMENDATIONS of a subcommittee of the House of Representatives are accepted, the Bureau of Indian Affairs of the U.S. government will be liquidated. Its functions will be transferred to other federal agencies or turned over to the states. Most of them, to judge from legislation for separate tribes passed since the Eisenhower administration took office, will be passed over to the states. This is another step, and the most decisive step, in the current drive to "free" the Indians. On its surface, the purposes of this campaign seem both humane and just. Why should Indians remain "wards" of the government? Why should they not be "freed" to pursue their happiness like other citizens? Few will dispute that this should be the ultimate goal, and undoubtedly some of the tribes by now are fully capable of looking after themselves. But there is a disturbing coincidence in time between this effort to turn all the Indians over to the dubious protection of the states and recent immense increases in the potential value of many Indian lands, especially where uranium deposits have been found or are believed to exist, or where irrigation will soon bring new fertility. Some who have given lifetime proof of their devotion to Indian welfare say the "freedom" now sought for many is freedom for the white man to obtain Indian property for a pittance, leaving the Indian to sink into landless poverty. Certainly this policy of "liberation" deserves much more attention and discussion in the nation at large than it has so far received. We understand that C. Oscar Lee of the National Council of Churches and other church leaders have been at work to defeat those who seek to serve themselves by breaking down protective devices for Indian welfare. It is too bad they are too busy to tell the churches what they are doing.

C.O.'s Offer Selves for Atomic Experiments

TWO WEEKS AGO we commented on the part being played by conscientious objectors who, instead of being drafted into the armed services, are allowing themselves to be used as guinea pigs in medical experimentation and in various other ways connected with social progress. Since then it has become known that some of this atomic medical experimentation is at the actual hazard of life. An announcement from Fitzsimons army hospital in Denver says that ten religious c.o.'s now in training there will, starting next February, go on a year's diet of foods which have been exposed to cobalt radiation. At present, the normal reactions of these ten young men to uncontaminated food are being tested. This is to give the doctors a base from which to measure their conclusions. But, beginning with meat which has been exposed to cobalt rays at the AEC laboratory in Idaho Falls, after February 1 these volunteers will gradually be shifted to an atomic-radiated diet until they are eating nothing else. The effects will be appraised daily by doctors at Fitzsimons and the University of Colorado medical center. If the experiment turns out to

require more than the two years for which the c. o.'s are obligated, they have offered to stick to the finish. The doctors, on the basis of experiments already made with rats, are confident that these young men will not be harmed. If the experiment starts to go wrong, they promise, it will be stopped. But there is an element of uncertainty in all atomic experimentation at this stage which cannot be escaped, and it is possible that experiments of this nature could do irremediable damage before their danger is discovered. Certainly these young conscientious objectors deserve to be ranked with Walter Reed and his little band who exposed themselves to the mosquito-carriers of yellow fever.

Hoover Commission to Investigate C.I.A.

FEW AMERICANS outside the government have any conception of the vast size of the Central Intelligence Agency or of the immense power it wields. This supersecret undercover organization, an offspring of the spying services developed during the two world wars, is so hush-hush that its expenditures are never passed on by Congress, its personnel is never revealed (not only to the public but, in its lower echelons, to its own members), and when Senator McCarthy announced that he was going to investigate it for communist infiltrators an outcry went up which quickly induced him to drop the project. Now, however, the CIA is to be investigated. Former President Hoover has commissioned a special task force headed by General Mark W. Clark to do the job, and Allen W. Dulles, the brother of the secretary of state who directs the CIA, says he welcomes the inquiry. Mr. Hoover lets it be known that "other major intelligence activities of the government" will also be investigated. This means the intelligence services of the various branches of the armed forces. We believe this investigation will be a good thing. The hordes of intelligence agents, belonging both to the CIA and the armed forces, around our embassies abroad and all over the country here at home, have far more to do with forming U.S. policy than many realize. Policy based on their reports can only be as sound as the individuals who make them. How informed, how judicious, how responsible are they? Congress and the nation need to know. Mr. Hoover's group is the one to find out. And while it is at it, we would like to see it get the facts concerning reported efforts made by intelligence agencies to exploit the missionary efforts of the churches for their own purposes. If these agencies are so engaged, we hope they will stop before they throw a pall of suspicion over all Christian missions and make their work impossible.

Michigan Also Has a Church Gambling Fight

NEW YORK is not the only state in danger of being seduced by gambling elements under the guise of providing funds for churches, charitable organizations and veterans' clubhouses. As a matter of fact, the drive to legalize bingo, lotteries and other forms of gambling for ostensibly philanthropic purposes has now reached such proportions that one can hardly escape concluding that the gamblers have selected this as the strategy most likely to open the road to repeal all antigambling laws most rapidly. One of the states locked in battle over an attempt to water down constitutional provisions against gambling is Michigan. Voters in the November election will be faced with Proposal Four: "Shall Section 33, Article V of the constitution which now prohibits all forms of lotteries, be amended to permit the legislature to authorize lotteries to be conducted by and lottery tickets sold by nonprofit charitable organizations as hereafter defined by law?" This, it is evident, carries an authorization that would go far beyond bingo games. It would open Michigan wide to all the lottery rackets on earth, and its final five words would constitute an open invitation to racketeers to form all manner of phony "charities." A "Michigan Committee Opposed to Legalized Gambling" is doing its best to rouse the state to the social consequences if the proposed constitutional amendment should be adopted. It wisely is doing its best to minimize the sectarian aspects of the contest by quoting, in its literature, attacks on church gambling by such Roman Catholic leaders as the cardinal archbishop of Chicago, the archbishop of New Orleans and the archbishop of Montreal. Everyone in Michigan is aware, however, that the main drive to legalize gambling for "charity" comes from Roman Catholic parishes and veterans' posts. The committee is operating on a financial shoestring, while the progambling forces seem to have unlimited funds. Anyone who would like to help defend Michigan from making a tragic social mistake can send a check to the committee (Rev. James Bristah, treasurer) at 642 West McNichols St., Detroit 3.

Calvinists Don't Like Loyalty Oaths

CALIFORNIA, where even a mild regard for the United Nations can expose citizens to accusations against their patriotism, has a law which requires churches to take a loyalty oath if they are to benefit from tax exemption. A Methodist church is testing the law in the California courts, but so far as we know the report to the presbytery of Los Angeles by its social education and action committee is the first attempt to frame a denominational policy. It is quite a document! If every Californian could read it a strong infusion of sanity might be expected in that state's civic state of mind. These sons of Calvin are shocked, to put it mildly, that a church with their history and doctrinal background should be required by the state to pledge that it "does not advocate the overthrow of the government by force or violence" and is not getting ready to "advocate the support of a foreign government against the United States in the event of hostilities." "When this oath is demanded of us," say these California Presbyterians, "we are inclined to feel the startled hurt of a loyal and faithful wife of many years whose husband has been reading a series of articles on the unfaithfulness of wives and suddenly presents his wife with a paper to sign affirming her faithfulness. We have loved with a fiercely loyal devotion. Why the paper?" The report leads to five recommendations. One of these counsels churches in the presbytery to sign the oath "where they do not have conscientious scruples against doing so." But another pledges

the "counsel and moral support" of the presbytery to churches which don't sign, and still another calls on the California legislature to repeal the mischievous oath requirement. The Presbyterian report does not raise the issue of the propriety of tax exemption for churches under a governmental system of separation of church and state. However, if California's legislation should touch off similar legislation in other states, free churches will not be able to avoid facing that issue.

Southern Presbyteries Voting Against Proposed Merger

SEVEN PRESBYTERIES of the Presbyterian Church, U.S., have now voted on the proposed union of that church with the Presbyterian Church, U.S.A., and the United Presbyterian Church. All seven have voted No. The outlook may not be quite as bad, however, as these earliest returns from the southern church suggest. The General Assembly asked presbyteries not to vote before January 1. Evidently opponents of union are trying to get the antimerger vote in presbyteries known to be against union cast as early as possible for its psychological effect. But supporters of union have formed a new body, headed by former Moderator Frank W. Price, which is just wheeling into action. This hopes to turn the tide. However, the union will fail if 22 of the 84 presbyteries in the southern church vote against it. ¶The fourth annual United Nations service sponsored by the Manhattan division of the Protestant Council of the City of New York was held in the Fifth Avenue Presbyterian Church on October 17. Members of U.N. delegations attended and Frank Graham, Southern Presbyterian elder and U.N. mediator, spoke. ¶Mexico has been precipitated into a hot discussion by the request of a woman citizen to be permitted to accept a decoration from the pope. The Mexican constitution provides that a citizen accepting a foreign decoration without the permission of Congress loses his citizenship. Anticlerical feeling has noticeably lessened in Mexico during the last few years, but there are members of Congress who fear that if papal honors begin to be distributed this will prove a prelude to an attempt to restore the old privileged position of the Roman Catholic Church. ¶Presbyterian, U.S.A., ministers' salaries have gone up an average of 36 per cent since 1948, according to that denomination's Board of Pensions. The average salary is now $4,932, which includes an allowance of $643 for use of manse. Highest average salary is in Michigan. Baltimore leads the cities. ¶The recently formed National Issues Committee states that, after a special investigating committee composed of former National Commander Ray Murphy and five other prominent members of the American Legion submitted a report to the executive committee favorable to UNESCO, and recommending that the Legion join the U.S. commission for UNESCO, the insiders who run the Legion refused to allow the report to be presented to the national convention at Washington or the delegates there to vote on it. ¶American missionaries in India increased from 1,279 to 1,494 (16.8 per cent) between 1949 and the end of 1953, according to the National Christian Council of India. The number of British missionaries working under eight leading societies decreased by 12 per cent during the same period. The American increase, according to Roland W. Scott, secretary of the N.C.C., largely resulted from expansion of mission work by smaller sects. In the past two years India has denied visas to 109 out of 898 applicants for admission as missionaries.

Scientists in Ordeal

LAST WEEK two members of the *Time-Life* staff in Washington, James R. Shepley and Clay Blair, Jr., published a book which immediately started furious controversy among the reviewers. The book is called *The Hydrogen Bomb: The Men, the Menace, the Mechanism.* It is published by the David McKay Company and costs $3. A condensation appeared in *U. S. News & World Report* for September 24. So lamentable may be the effects of the book's appearance that the chairman of the Atomic Energy Commission, Admiral Lewis L. Strauss, pleaded with the authors not to publish it now and even offered to pay them if they would withhold it for 25 years. Apparently Admiral Strauss does not deny the book's allegations but he does fear its consequences.

For if the Shepley and Blair book has started public controversy, this is nothing compared to the fury it has loosed among the scientists. In brief, the book's thesis is that the United States almost lost the race with Russia to build a hydrogen bomb, and that it would have done so had not Dr. Edward Teller almost single-handed, except for the support of Admiral Strauss, won out over the delaying tactics of Dr. J. Robert Oppenheimer and the scientists who supported him—especially those on the General Advisory Committee of the AEC and in the secret laboratories at Los Alamos.

The scientists thus inferentially impugned are outraged by this account. The director at Los Alamos held his first press conference in eight years on September 28 to charge that the book is filled with "extraordinary and fantastic comments, imputations and speculations" entirely without factual foundation. Such scientific giants as Hans Bethe, I. I. Rabi and Enrico Fermi have denounced it. "To list the falsehoods," says Bethe, "would make a book in itself." And Gordon R. Dean, who was chairman of the AEC during the period under review, has made himself a spokesman for the wrathful scientists by a review in the forthcoming issue of the *Bulletin of the Atomic Scientists* in which he states that there are between 60 and 70 outright falsifications in the book, innumerable false inferences or distortions by suppression of relevant facts. Mr. Dean questions the motives behind the book's appearance.

It is here that the core of the trouble lies. The Shepley and Blair book uses material which obviously could have come only from the very inside of the inside of the Atomic Energy Commission. In preparing to write his review Mr. Dean asked 16 men who were most interior to the building of the H-bomb whether Shepley or Blair had consulted them in their research. Some of these were AEC commissioners; some were scientists. Only one of the 16 had been so consulted, and that was Admiral Strauss. The scientists, therefore, have leaped to the conclusion that the Shepley-

Blair book is a stab-in-the-back job engineered from the office of the present chairman of the AEC. They believe that, in his desire to justify the punishment meted out to Dr. Oppenheimer, Admiral Strauss supplied the *Time* reporters with one-sided material without realizing all the implications with respect to the competence and integrity of other scientists . . . and is now confounded by the outcome. These suspicions, however, are at least brought in question by the fact that on October 2 Admiral Strauss voted with the other trustees to extend Dr. Oppenheimer's contract as director of the Institute of Advanced Studies at Princeton and by his efforts to have the book suppressed.

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But the uproar over the new book, with its still unpredictable consequences for the research programs in the government's atomic weapons laboratories, is only an outward and visible sign of an inner torment which runs through the ranks of the atomic scientists. These scientists seem to us the most tragic figures in American life today. They may be the most tragic figures in the whole contemporary world, for their counterparts in communist countries give no indication of concern over the perplexities of relationship to the state or of moral responsibility which continually plague so many Americans engaged in atomic research.

The scientist is a modern figure. He had his precursors, but the scientist, as he is known and held in awe today, is a creature of the last hundred years. Our public has been taught to think of him as a mental colossus and a moral paragon—austere, dedicated and all but beyond human vanities in his pursuit of truth. The scientist has so thought of himself. He has not hesitated to lecture the rest of us groundlings, including the theologians, on the moral impressiveness of his single-minded devotion to truth. There have been occasions in recent decades when that anointed phrase, "scientific method," has seemed on the verge of acceptance as the substance of religion.

Now, in a mere nine years, to this assumption of the scientist's moral superiority there has suddenly been added the social pre-eminence a society accords its workers of magic. The scientist today is king. The military may fret at his challenge to their authority. The politicians and the financiers may bemoan the extravagance of his laboratories and his experiments. But in the end they all bow. In the United States this sudden exaltation of the scientist is acknowledged by pouring into his hands vast sums—mostly from the public treasury. A government report released on October 4 stated that annual federal outlays for scientific research have increased twentyfold—from $100 million in 1940 to $2 billion in 1954—since President Roosevelt first gave the green light to Einstein, Szilard and Fermi after they told him of the possibility of an atomic bomb.

Supporting this government largess, which now supplies up to half or more of the revenue of great universities and technical schools, stand the private foundations which with tax-free treasuries are searching for scientists to subsidize. And behind the foundations stand innumerable corporations competing for the scientifically trained. The scientists, not the football coaches and not the professors of marketing, are the new lords of the American campus. Where, fifty years ago, to embrace science as a career was usually to embrace poverty, today young fellows walk straight from the commencement at which they have gained their Ph.Ds in science to $10,000 research posts in industry.

II

Under such conditions one might expect the scientist to be the most secure man in our society. He holds almost ultimate power—the power of life or death. We others know it, and treat him with the deference such knowledge inculcates. Nevertheless, one need know only a few of these scientist-magicians, or read only a little in their literature, to discover that the most thoughtful among them are also the most unhappy. The thoughtful scientist is frequently the most insecure, the most morose of Americans. Why?

Obviously, that question cannot be answered within the limits of an editorial, and such suggestions looking toward an answer as we now give err in their oversimplification. But many an American scientist is, for one thing, in moral torment. He has watched his science move from theory to human holocaust. He fears that the horrors which have been are as nothing when scaled by horrors that are to be. That is why men like Fermi and Rabi once held that the H-bomb, though theoretically possible, should never be built. Some scientists have dropped out of weapons research because they found this moral torment intolerable. More are like the M.I.T. scientist anonymously quoted by Theodore H. White in a searching article in the *Reporter* for September 23: "This is a problem for every guy's conscience. I'm not prepared to sit on my butt and after this country has been demolished by an H-bomb say I could have prevented it, or it might have been otherwise." But in wrestling with this problem of conscience these men get little help from the church—whether speaking through a pope (see page 1259) or a World Council.

Again, the unhappiness of our American scientists is increasing as they perceive how exposed is the position of one who is, in the last analysis, a tool of the government. It may be necessary for scientists on government tasks, paid by government money, to live under the eye of the FBI, but it is not pleasant. In his *Reporter* article Mr. White quotes a young scientist explaining why he preferred a job with the Sylvania corporation to one at Los Alamos: "It's not that we object to working for the government, and if there's a national emergency of course we'll all be there; but it's a hell of a thought to think that you go to work for the government now and fifteen years later any politician can pull the noose around your neck just because he didn't like the clubs you joined at school."

Still again, many an American scientist is troubled because he finds himself dragged willy-nilly into a partisan conflict. At the moment, this is causing more distress among our best scientists than any other factor. The scientist discovers that he is no longer the austere and impartial figure of popular legend and his own desires. Instead, he is a partisan in a relentless battle for power, in which no holds are barred, with scientist fighting scientist. The world of science is filled with partisan shouts: "I did. You didn't. He did. You're a liar. You're a traitor. You're a fool." This was the dismaying revelation of the Oppenheimer case. It is the fact that gives most somber import to the simultaneous appearance of the Shepley-Blair book and of the

leading articles by Arthur M. Schlesinger, Jr., and the Alsop brothers in the October *Atlantic* and *Harper's*. All three are terrifying productions. But all three are the work of partisan writers whose ammunition has been furnished by partisan scientists.

The battle in which the reluctant scientist finds himself picking his side runs in many directions across the government. It is Oppenheimer vs. Teller. It is the old AEC of Lilienthal and Dean vs. the AEC of Strauss. It is the scientists of the east and Los Alamos vs. California. It is civil control of atomic energy vs. military. Most of all, it is the claim of the Strategic Airforce to rule the H-bomb roost vs. all other branches of the service and all other methods of countering the Soviet threat. The scientist who is engaged in atomic research for the government has no stomach for such power struggles—but he cannot avoid becoming involved in them.

III

Of course, this paper is in no position to render a final verdict on these internecine conflicts in which the scientist has become embroiled. We have read a good deal on the subject, including a sizable portion of the 992-pages-in-6-point transcript of the Gray board's Oppenheimer hearings. We have talked with some of the scientists. Still we don't know enough to pass judgment, and no one on the outside of the AEC's security restrictions *can* know enough. There is, however, one thing we know. No scientist and no group of scientists can be infallible when opening a new field. Oppenheimer was wrong about some things. The Alsops contend that "security" cloaks the fact that Teller's H-bomb didn't work when it was tested. The Los Alamos and Livermore scientists who calculated the "fall-out" of radiated dust from the largest tests were away off. So, British scientists are now warning, may be the others—including Admiral Strauss—who give assurances that there are no biological dangers from continued bomb-blasts.

Where the truth lies—or where the greater measure of truth lies—in this battle among the scientists we cannot be sure, though we have our own bent toward partisan judgment. That is beside the present point, which is to direct attention to the ordeal in which the American scientist stands. If he is the Hero of our society, he is a Promethean hero chained to the rock of his involvement in politics. No eagle from outer space but his own hands (which is to say, his partisanship) tear at his integrity while he despairs of moral judgment from the gods. To protect his sanity he disavows moral responsibility for the consequences of his work. But does he convince himself?

This is why the scientist seems to us a profoundly tragic figure. Does he represent another instance of the blind leading the blind? He would reject such an intimation with indignation. Nor is it true, for he is not wholly blind. He would be happier if he were. It is more nearly a case of the tormented leading the tormented. As a ravisher of nature's secrets, one may regard him with awe; but as a man in the pursuit of happiness, one can only pity. For he is a man in an implacable trap in which his service of national loyalties—a service what little moral light he has forbids him to reject—has caught him. Has the church no perception of his tragedy? Has religion no easement for his torment? If it has, he does not yet know it.

All Aboard for the Zoo!

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not inviting you to go to the zoo as an exhibit (though for most of us, there is much to be said for that), but as an observer.

Still, I am not so sure. I went to the zoo myself the other day, and came back much depressed. It started this way: I read a quote from a book entitled "Making a Go of Life." (The title suggests the question, Go *where?*) It said, "Take time to watch some other creature, a barnyard animal, a household pet, or some wild thing, and consider the moral gulf which separates you from it."

I had been feeling low in my mind, so I said, "I will go out to the zoo, and meditate on the gulf that separates me from the animals, and that will cheer me up." I went. But the idea was not so hot. I expected to come back exclaiming, "What a gulf between me and the poor animals!" Instead I asked, gloomily, "*What* gulf?"

It was just my bad luck to strike first the lot where the peacocks were strutting around. I watched them with increasing skepticism. They were too much like us humans to see any great gulf fixed. There are times when it seems that many of us, at least, have descended from a long line of peacocks. They do just what we do; they compensate for gifts they do not have by eternally calling attention to what they do have. One would think that if the peacock ever heard his own voice, the most raucous noise in nature, he would be bowed down with grief and join in the General Confession, "There is no health in me." But does he? Not a bit! He just forgets the voice and spreads his tail and says, "Look at those feathers!" Even as you and I.

Then there was a sloth, one of the few in captivity. I thought, "Now between this abject specimen and a noble human such as I, the gulf will appear." Alas, no. He lives upside down, like a lot of us, and he hates to get in motion, again like a lot of us. To the large company of us human beings who get in motion like a sacred ox, the great gulf is not so highly visible.

Then there was a turtle. A big one. I forget how old he was, but I think he spent his early youth in Washington's first administration. So there was no age gulf; he was as old as any of us. I watched him. He was all enclosed in a shell—like some of my good friends. I know people who go through life as though they were playing the title role in "The Man in the Iron Mask." They rarely come out of their shell. We have the feeling that there is probably something fine inside them. But the excavating job is too long and expensive.

Then a turtle never has any emotional disturbance—at least none that I ever noticed. I got well acquainted with a turtle last summer. He always seemed to be feeling about the same. There was no manic-depressive cycle apparent. So there was no great gulf between him and Mr. and Mrs. Turtle-Smith, who can see the most appalling evils and wrongs and remain as cool and collected as a century-old turtle.

But, as I said, *you* go out to the zoo. Maybe you can find a gulf. Good luck!

Yours,

SIMEON STYLITES.

Ethical Issues at Evanston

By a European Roman Catholic

WHATEVER ELSE it may have been during the Second Assembly of the World Council of Churches, Evanston struck the Roman Catholic journalist as a place of contrasts. These varied from merely unusual juxtapositions of elements to deep-seated doctrinal paradoxes. But although Christianity must be a paradox when viewed from the outside ("scandal for the Jew, stumbling-block for the pagan"), a Catholic sees it, from the inside, as a harmonious synthesis. The more one's own doctrinal tradition within Christianity took the form of a definite and all-covering synthesis, the less at home one was likely to feel in the multifarious and sometimes mystifying oppositions of Evanston. A material symbol of these contrasts was the weird idea of convening a world-wide gathering in the provincial atmosphere of a "dry" town—a remark which has its psychological importance.

Not Enough Theology

To deal with more essential matters, however, the whole assembly was marked by what Catholic eyes see as two discrepancies. First, there was a clear disproportion in the agenda between doctrinal matters (the main theme and the subtheme of Faith and Order) and pragmatic ones (the five other subthemes). Of course, the World Council is not supposed to be a council of theologians. (One may, however, regret that theologians were not more numerous at Evanston than they actually were.) It has to embrace all the various activities whereby the member churches can promote Christian unity through charity as well as through faith. One must also admit that the officials of the World Council tried to link together doctrine (hope) and the subthemes. Yet on the whole, to whatever causes it may be due—and the numerical, if not doctrinal, importance of American Protestantism is one of them—Roman Catholics who are interested in the ecumenical movement and wish to develop friendly relations between themselves and their Protestant brethren must apparently resign themselves to see the World Council assume more and more responsibility, not only for doctrinal advice and spiritual encouragement but also for practical plans of concerted action.

Advisable as this is when all Christians face common issues in their struggle with the powers of this world, it becomes highly dangerous when it enters the field of "evangelism." Concern with evangelism will naturally bring the World Council into closer and closer cooperation with missionary organizations. The desire for Christian oneness in preaching the gospel will tend to be more and more entangled in the ambiguous issue of proselytism. On various occasions Orthodox delegates at Evanston issued a warning against Protestant proselytism among Orthodox populations. This warning should also be valid for Catholic countries. Yet for large sections of Protestantism this is not proselytism; it is evangelism, which includes not only a brotherly rivalry in converting pagan countries to Christ, but also an urge to "protest" in traditionally Catholic lands. It is significant that when allusions were made to "evangelism" in Latin America, nobody—least of all the new president, Bishop Barbieri—acknowledged the immense debt of Latin America to the Roman Catholic Church.

One may well fear that this sort of self-conscious omission bodes no good for the future. It may well develop into more active antagonism when the influence of "missionaries" grows inside the World Council.

Segregation a False Problem

In the second place, Roman Catholics who know the teaching and the history of the church were surprised to see a responsible convention of Christian leaders argue over points which were settled long ago and which once belonged to the universally accepted culture of Christendom. Owing to certain secular patterns of life, Catholics in some areas live comfortably enough with racial segregation. This is highly regrettable, and it is definitely opposed to the constant doctrine of the Catholic Church. As far back as 1537 Pope Paul III unequivocally condemned discrimination against Indians and religious persecution. In view of this fact, is it not preposterous that there should be Christians in the 20th century who uphold segregation on biblical grounds? It is to the credit of the Evanston assembly that it took a firm stand on this question. Yet it is paradoxical that such an immense gathering should have been needed to reach such a self-evident conclusion.

Similar comment may be made on the report on social questions. This contains a well balanced outline of Christian judgment on a subject of momentous importance for our time. Claiming no originality, it is little more than a reminder of some implications of the gospel. The general approach lags far behind Catholic thinking on the subject. Not only the more technical writings of (mainly European) Catholic moralists and sociologists, but the great social encyclicals of the modern popes are less dominated by the impact of present forms of social order. Grounded, for better or worse, in a natural theology which most Protestants lack, and admitting the (relative) validity of the corporate conception of social life which was embodied in the Middle Ages, Catholic social thinking at the present time is far ahead of the Evanston statement on "The Responsible Society."

Contrast in Social Thought

While Catholic thought is more radically critical of every form of the modern technological society, whether capitalistic or communistic—as witness the latest Christmas message of Pius XII—it is also more open to the widespread aspiration of modern men to some sort of collective organization. When it is misunderstood, this aspect

of Catholicism provides arguments to those who claim to find an inner affinity between communism and Catholicism. Yet that same aspect, when it is understood, makes Catholicism a true alternative to both communism and liberal capitalism.

No Absolute Social Ethics

At this point let us look at the World Council's attitude toward communism. It condemns clearly the communist denial of basic Christian belief and behavior. Yet it is equally obvious that the delegates coming from Soviet countries and those from the so-called free world agree neither on the grounds of that condemnation nor on what exactly is condemned. A genuine Protestant Christian may seemingly be a communist, if communism is not accepted as an ultimate philosophy but as a practical organization of public life. (Can it be restricted so?) This tends to suggest that an absolute social ethics is impossible within the Protestant individualistic conception of man's relation to God. What is possible is a practical judgment, of acceptance or condemnation, on given social systems or conceptions, by which secular thinking and achievements are brought under the judgment of God as perceived in the Bible.

The Catholic attitude is radically different. Catholic social thinking, as reflected in papal statements, in theological essays and in the behavior of social-minded Catholics, is not satisfied with a judgment. It wants to construct. It does not aim at improving, as Protestants probably would, this or that point. Its ambition is to build up a city where an absolute social ethics will be embodied in the successive structures of ever changing social relations; a corporate city where the relations between men on the temporal plane will be patterned on the relations between men in the communion of saints, where everyone will belong to all others. Hence, on the one hand, the absolute condemnation, by Catholicism, of societies where human relations are dominated by the needs of a party (communism) or by those of business (liberal capitalism), and on the other the resemblance between the corporate ideals of Catholicism and some aspects of the aspiration of modern collectivist dreams.

Thus from a Catholic standpoint the judgments of the World Council on communist society seem, in the first place, dominated when they condemn communism by the accidental conceptions of Christians living in a capitalist society rather than by a Christian social ethics; and, in the second place, excessively confident that the communist way of life, once it is purged of its methods of compulsion, may give rise to a new but true form of Christianity. These apparently contradictory standpoints, which coexist in the World Council, are really germane; for both of them consider that no form of social order is included in the Christian message—secular forms of social order are only compatible or not compatible with the gospel.

'Ethos' or 'Ethics'

Similar remarks may be made on international affairs. The most constructive part of the report is the section entitled "Toward an International Ethos." Here again Protestant thinking may be satisfied with an "ethos," whereas Catholic thought looks to an "ethics." An ethos is a question of culture, though possibly based on and judged by a faith. An ethics is the translation of absolute principles into contingent behavior.

As a token of the distinction we may contrast the following facts. The World Council urges the development of an international ethos because "the world of nations desperately needs one to provide a sound groundwork for the development of international law and institutions." These are reasons of expediency. On December 6, 1953, Pope Pius XII urged the formation of a code of international law for "the commonwealth of the nations" which would have "as its unique and ultimate norm, not the will of the states, but rather nature, that is, the Creator." Its ultimate reason would be ontological, coming from the fact that there is a "higher unity of men, willed by the Creator, and rooted in the unity of their origin, their nature and their end." An ethos as proposed by the Evanston assembly falls far short of an ethics as envisaged by the pope. And it is significant that the nine points tentatively advanced in the report on international affairs and proposed for the study of such an ethos do little more than underline the obvious, whereas the present pope's numerous addresses on international affairs open new avenues of approach to the settlement of pending tensions.

The conclusion of this may well be that an ontological ethics based on the theological doctrine of natural law is more relevant to the human situation than a purely prophetic moral theology founded on a spiritual insight into the implications of the Bible. This at least is how things look to a Catholic mind.

Conflicting Views of the Laity

The question of the laity posits itself differently to the churches of the World Council and to the Roman Catholic Church. The difference derives from the diverging theologies of priesthood in the Catholic tradition and the Protestant denominations. The Evanston report on the laity, however, does not linger on theology. Its approach is more pragmatic and provides a description of the layman's responsibility in the world rather than an explanation of his situation in the Christian order of things. This again offers a point of comparison with Catholic thinking.

In the Evanston report the laity is envisaged in its relation to work, to its secular responsibility in society, and the report shows how this responsibility provides opportunities for a witness to Christ. Catholics would have rather defined the laity by the way it takes part in the sacraments and the mission of the church: a person is a layman when contrasted with a cleric. The distinction is valid only inside the church; seen from the outside both layman and cleric are, simply, Christians.

It is legitimate to adopt the point of view of the Evanston report and to consider the layman as he appears to those outside the church. But this throws no light on the nature of the laity as such. This is why the title of the report well marks its limitations: "The Christian in His Vocation"—that is, in his vocational occupation. Yet one may think that this limited scope entails a certain disservice to the laity itself. For when the laity is not viewed from the standpoint of its essence—as implied, for instance, in the liturgies of both the Orthodox and Roman Catholic churches—the solutions proposed to its problems in the

world cannot take full account of the forces that the Christian man draws from his sacramental life.

To a great extent, concern for the laity is now common to the Roman Catholic Church and the churches of the World Council. Like the problems of the social order, of international affairs and of intergroup relations, this concern provides a ground for better mutual understanding and friendly exchanges of views. Yet on this common ground the different approaches of the Protestant and the Catholic tradition maintain a gap that calls for plenty of good will on both sides if it is ever to be bridged.

At the present point of development of the World Council it is difficult to do more than to register common concerns, while noting the contrasts between the usual Catholic approach and the Evanston documents. But we cannot rest satisfied with that. If there are points of ultimate disagreement in the realm of dogma, the differences that we have surveyed are variations in emphasis and point of view, which much reflection on both sides and mutual good will and trust may, to a great extent, draw nearer to one another. The comparison we have tried to draw should eventually give way to a dialogue, where each will have something to bring to his brother. A deeper study and a more sympathetic appreciation of the Catholic attitude toward social and ethical matters would help Protestants to plug some gaps in their problematic. And by penetrating the paradoxes of the Protestant ethos, Catholics would learn to soft-pedal their frequent tendency to overrationalize ethics.

Should such a dialogue become possible, its outcome may already be pointed to: Protestants will avoid moral laxity by systematizing the spirit, and Catholics will eschew rationalistic casuistry by spiritualizing the system. In the heart of this final paradox, they should meet.

From Another Sheepfold

By Donald Terry

THIS PAST August our midwest has witnessed one of the greatest gatherings of Protestant and Orthodox Christians in history. Since the announced purpose of this gathering of the World Council of Churches was unity, meeting to discuss the meaning Jesus Christ and his church have for a world divided by fear and distrust and conflicting values—not to ignore the conflicting viewpoints of Christians themselves—perhaps the impressions of an ordinary Roman Catholic layman may be of interest in the lengthening perspective of the ecumenical movement as of 1954.

First let me state, with all due respect to the cardinal archbishop who is the head of the Chicago archdiocese, that many of us—clerical as well as lay—feel that refusal to welcome or even officially notice the Evanston gathering was a breach of Christian hospitality. It is not generally known, but traditionally every Roman Catholic priest considers *everyone* within the confines of his parish as of his parish. It did not accord, many of us feel, with the *noblesse oblige* of the mother church of Christendom to have the archbishop of the Chicago archdiocese sidestep his duty and privilege as official head of the host diocese (Evanston is included in those confines) and ignore the entire genesis of the Evanston gathering. This is not at all strange. One of the things an increasing number of the Roman Catholic laity actively dislike is this tendency to think a thing out of existence by refusing to acknowledge that it had any existence to begin with. It is one of the reasons why, for instance, a recent issue of the *Osservatore Romano,* Vatican City newspaper, gave a front-page editorial to the "dangerous exaggerations" of us lay theologians. However, of this more later.

Some months in advance of the Evanston gathering I undertook to trade upon a longtime acquaintance with the mayor of Chicago, and ask him to use his influence with the archbishop of Chicago to extend a hospitable greeting to the World Council. It soon occurred to me, however, that some things are just not done. I realized that whatever the mayor did, or did not do, would depend on what the archbishop wished. So I tore up the letter I had intended for his honor the mayor, and instead wrote to the editor of the archdiocesan organ, the *New World.* This I considered the most tactful approach to the cardinal. I was rewarded with a letter from the reverend editor which made no mention whatever of the subject I had written about. Instead, he told me how interested His Eminence was in the unity of Christendom . . . so much so that a vast meeting had been planned for Soldier Field to honor the Blessed Virgin in this her Marian year. This would be some weeks after the Evanston meeting, and our Protestant brethren standing in the need of prayer!

Now this is only an indirect way of stating that it is my opinion that the Protestants and the Orthodox who were in convocation at Evanston followed the spirit of the second-greatest commandment in their actions better than their Roman clerical colleagues on the other side of the fence.* One doubts whether the local Roman Catholic intransigence toward the purpose and acts of the convocation represented the viewpoint of our Holy Father himself. It is quite within the providence of God that the man whom many Protestants own as at least their common spiritual father may before his death become an active power for that unity of Christendom for which every Christian prays.

It is sad but true that not all the vices we weak humans strive to shed in the confessional are exclusively those of the flesh. There remain the vices of intellect and of the spirit. We have parish priests who, like many of your ministers, are true shepherds of their flocks; and we have a few "career men" who cry their eyes out because fate and

**America,* issue of Aug. 14, gave the fairest appraisal in any Catholic publication.

maybe the bishop hasn't recommended them as the crimson-clad monsignori of the pope's household they feel their achievements entitled them to be. On the other hand we have those humble sisters and priests on the mission front, just as you have their Protestant counterparts, asking only to follow in the footsteps of the Master.

Look to Mission Fields

That is why, by and large, this observer feels that the first signs indicating the working of the Holy Spirit toward actual Christian unity will appear along the mission front, when missionaries work not for conquest but in the bond of peace. Let's not underestimate mission fronts. No one who has met a returned mission worker but is struck with his fairness, and the further fact that the ancient legacy of hate and misunderstanding has been canceled out or at least denatured by contact with the differing brother or sister in a foreign mission station where all would have been forlorn and strange without the experience, the realization of a common Christ. The second phase of the working of the Holy Spirit toward the hoped-for and prayed-for Christian unity could, on the evidences, begin to be activated in religious communities. One cannot read *Pax* or similar Benedictine periodicals, for instance, without being struck by an overriding sense of Christian fairness too seldom met with among secular clergy and diocesan periodicals.

Of course it is not all ginger beer and skittles. The Benedictine scholar giving a fair and adequate review to a book on homilies by a Lutheran minister, the liturgically trained nun able to appraise a drift and an evident help without bigotry and malice, both represent rigidly spiritually disciplined elements in Roman Catholic religious life. They are as the poles apart from the heterodoxy, heresy and schism which the ignorant and unthinking Catholic no less than the same caliber of Protestant scoffer impute to them. The difficulty rests with tradition . . . as a wise old nun who taught me once said: "Mr. Terry, tradition can be a terrible thing." The root difficulty rests in the fact that the Church of Rome took over a dying Roman secular imperial tradition, and time and circumstance have so engrafted it upon the Christian ethic that the unread or the unthinking may confuse it with the real thing.

The Roman Legacy

We know that where ancient Rome went, there went Roman law, to be invoked, as Paul invoked it, as something august and powerful. Where Rome went there went the coinage of Rome and of Caesar. Where Rome—and later the Church of Rome—went it was system, *system*, SYSTEM—first, last and always. On the other hand, the beginning of Christianity was anything but systematic. We must never forget that Christ's discourses were not the neatly ordered verses of this Sunday's Gospel or Bible reading; they were born in the electric give-and-take of synagogue and street-corner meeting. Even the early hymns of the church were, as to tempo and wording, less like Gregorian and more like the hearty Wesleyan and Salvation Army hymns of today. Even the mass, like Topsy, just grew.

As a Roman Catholic I liked the flattery the World Council paid to the Barque of Peter in its boat-and-cross symbol, even if—as quite likely may have happened—it had the effect, so to speak, of taking some of the wind out of Rome's sails. I liked the World Council's accent on Christ, the Hope of the World. In this more or less cock-eyed world of mixed and sidestepped religious loyalties, a Christ-centered religion is not to be sneered at. I was brought up in all the naive and deep devotional life of an Irish household, where we prayed the rosary every night together. And yet, with all the honor and love I feel toward Mary, the mother of Jesus, the Health of the Sick, the Comforter of the Afflicted, I know that most gracious Virgin cannot like, must humbly deplore, the almost Mariolatry which a natural reflex of celibacy is causing our otherwise well intentioned clergy to inflict on us.

The Marian Cult

Jung, the famed Swiss psychologist, put the difficulty well when he stated that the concept of the Earth Mother is one of the four basic drives of the human subconscious. One has only to study the so-called "Black Madonnas" of early and modern times to sense that, only too often, here is not the veneration of one of the most sublime creatures of Christian history but a retrogression, the intrusion of a pagan rhythm into the ordered business of Christian life. I take it that the ordered business of a Christian's life is the study and imitation of Jesus, the Son of God, the Savior of mankind, whose birth and life and death are simply and sublimely recorded in the four Gospels and the Acts, and subjectively—and perhaps most importantly—in the Pauline Epistles. How any clergy, claiming to hold in full authority and integrity that faith once delivered unto the saints, can let the sublime personality of Jesus play second fiddle and become a mere walking zombie to a revived deification of the ancient Earth-Mother complex is beyond mere laical me. It is doubtful and highly problematical whether, due to my sinful and secular state, I might ever aspire to be elected pope, but it is high time we do have a pope who will put his foot down on this and the plethora of Roman extraliturgical services which have zoomed so much of late as to becloud the main issue of a Christ-centered liturgy.

I might conclude by remarking that much of the apparently puffed-up newspaper publicity over intercommunion and nonintercommunion during the convocation may have surprised Roman Catholics. To tell the truth, we might have wondered aloud: Why all the fuss? Any Roman Catholic church on weekday morning or Sunday sees crowds moving toward the communion rail to receive Christ. Myself, I am a grandfather, and I like to think that age has made me milder, mellower, more tolerant. I could not see much difference between the photos of those people reverently taking the Holy Communion at the altar rail of the First Methodist Church in Evanston and the equivalent worshipers receiving Holy Communion at the altar rail of any Roman Catholic church. A Saucer Man viewing our mixed theologies through a superscope must find our petty hates beetle-like and gnattish, and cry a pox upon all our houses of hate and our setup differences. It is a good thing Christ anticipated our ornery human failing, and once and for all let his first pesky original disciples know that he had other folds, that he hoped would in due time become one, as he and the

Father were one . . . and that meanwhile he would be where two or more wanted him.

No Monopoly at Communion Table

I doubt, also, that Jesus overlooked present possibilities when he told us that wherever two or more were gathered in his name, there he would be also. I wonder whether a few of us Pharisees, so cocksure and self-sufficient about our denominational idea of what the Holy Eucharist is, would not be a little more humbly better and Christlike if we tried to realize the truth stated once by William Law, the Anglican mystic and divine: "Now, here it may be proper for you to observe that whatever names or titles this institution is signified to you by, whether it be called a sacrifice propitiatory or commemorative; whether it be called a holy oblation, the eucharist, the sacrament of the body and blood of Christ, the sacrament of the Lord's supper, the heavenly banquet, the food of immortality, or the holy communion, and the like, matters not much. For all these names are right and good, and there is nothing wrong in them but the striving and contention about them. For they all express something that is true of the sacrament, and are therefore every one of them, in a good sense, rightly applicable to it; but all of them are far short of expressing the whole nature of the sacrament, and therefore the help of them all is wanted." (From *A Demonstration,* by William Law.)

In short, neither the Roman Catholic nor the Anglican nor the Methodist has a monopoly on Christ's way with him in Holy Communion. Nor can my Roman Catholic Church any longer have the monopoly of Christian life through her own theological and organizational system, for the fact of the matter is: no church, any more, can do it all. We all need each other's help. To that extent the cardinal's indirective issued prior to the Evanston convocation held one deep truth, in that he indicated that since the times might not be at present feasible for Roman Catholic-Protestant theological and organizational discussion, there is nothing to prevent cooperation on the Christian social front. There is in that advice more of an admission of what is positive, it seems to me, than of what is negative; for you and I as clerical and lay Christians cannot effectively and loyally cooperate in doing Christ's work along Sermon on the Mount principles unless we accord to each other an equal underlying Christ-imperative. That is why this observer thinks that the "lay theology" against which the *Osservatore Romano* recently thundered editorially is cohesive more than divisive.

All Citizens Together

We Roman Catholic laymen and laywomen wish there were more of our clergy taking part with Protestant and Jewish clergy in neighborhood and town and city and state affairs. We like what our fellow citizens are doing for public education, while we desperately strive to give the Christ-slant to the education we give our own kids. We refuse to get unduly excited about mixed marriages, believing that in the long run we have thus acquired new parish stock as good as if not better than our own. We wish our clergy would take a helicopter out of their ivory tower, because we believe Christ also has called our separated brethren's clergy to holy orders, and we do not like to see anything happen which might cause them to feel any lessening or declension of the authority or integrity of Christ's call. Any terms less than these would not be worthy of a Christian who prides himself that his synonym is Catholic.

Meditation for Autumn

By Norvin J. Hein

BEHIND my house there are a few square yards of sandy earth and an assortment of vegetation. Kindly visitors refer to the area as my garden. To common-sense appraisal it is an undistinguished back lot; yet in the eyes of the very few who watch its annual cycle it is the scene of vital happenings. Newsworthy developments follow one upon another there: today the appearance of a sprout, tomorrow the bursting of a bud or the ripening of fruit.

During the past week, events in the garden have taken an eschatological turn, in the literal sense of that word. They have involved the end of things. The herbarial *eschaton* was not heralded by comets nor accompanied by rumblings of the earth, but it was decisive, and terminal. Overnight the leaves of my vines turned a brilliant yellow, and dropped in the morning sun without a sound. A clump of marigolds—the delight of our breakfast window—of a sudden turned a powdery brown and changed to dust even as it bent to earth. Now the leaves of a neighboring oak are blowing across the onetime garden, burying its former citizens in brownish mounds.

> "I have finished another year," said God,
> "In gray, green, white, and brown;
> I have strewn the leaf upon the sod,
> Sealed up the worm within the clod,
> And let the last sun down."[1]

The fall season is a traditional time to sit much in reverie. Preachers and poets find "tongues in trees" and "sermons in stones." In the falling leaves artists see patterns and philosophers see profundities. Forget desk and duties now, and think for a few moments of the outside world of autumn sights and colors. How are the phenomena of autumn to be interpreted? What does the tumbling foliage say to you?

Our poets, by long agreement among themselves, see the autumn as a bittersweet season of mingled beauty and pain. Harold Vinal writes:

> . . . I am close to tears when petals fall,
> And needs must hide my face behind a wall
> When autumn trees burn red.[2]

The passing of the leaves is the more distressing to poetic sensibilities for the glorious display the foliage makes in its final days. Then, the sunset splendor over and the branches

[1] Thomas Hardy, "New Year's Eve," *Collected Poems* (Macmillan Co., 1926). Used by permission.

[2] "Earth Lover," *White April* (Yale University Press, 1922). Used by permission.

bare, fog and darkness come over nature, and a mood of depression takes possession of the poet's mind. We find this despondency in William Allingham's "Autumnal Sonnet":

> Now Autumn's fire burns slowly along the woods,
> And day by day the dead leaves fall and melt,
> And night by night the monitory blast
> Wails in the keyhole, telling how it pass'd
> O'er empty fields, or upland solitudes
> Or grim wide wave; and now the power is felt
> Of melancholy . . .

Why this sadness in our autumn poems? Ostensibly, from sympathy for nature in her hour of suffering or from sorrow at the transience of beauty. But, examining these elegies more closely, we find that the thing lamented is not really the death of flower and leaf. It is our own pain we sing, and the tear that trembles in the voice is for ourselves. In the words of Emma Gray Trigg:

> I never see the first red stain
> that burns along the maple tree
> but that I feel a sudden pain,
> as though the frost had wounded *me!*[3]

How does that flaming maple leaf wound us? Its silent metaphor reminds us that life is for but a span.

> Whether at Naishapur or Babylon,
> Whether the Cup with sweet or bitter run,
> The Wine of Life keeps oozing drop by drop,
> The Leaves of Life keep falling one by one.

Man is finite. That is a truth we do not like to recall. We deny as long as possible that the passing seasons take any toll of us; when forced to grant it, we do so with a pang:

> Yet Ah, that Spring should vanish with the Rose
> That Youth's sweet-scented manuscript should close![4]

So, when we look out in fall over the brown stems and seared leaves, we project our own regrets; we are convinced that they, too, are filled with sadness at the passing of times of creativeness and beauty.

Pathetic fallacy—the projection of human emotion into the natural scene—is ordinarily a harmless literary device. But to use the supposed anguish of autumnal nature to augment our human dismay at death is to obscure our best insight into the deep meaning of the events of fall. When our outpourings merely support our self-pity, they are rightly called "pathetic." They do not rise to the tragic because they are not great-souled or heroic. They whimper. Looking a dying world full in the face, we turn thought and sympathy inward on ourselves. We make the passing of living things only an occasion for exhibiting our anxious self-concern.

> That time of year thou mayst in me behold
> When yellow leaves, or none, or few, do hang
> Upon those boughs which shake against the cold,
> Bare ruin'd choirs, where late the sweet birds sang.[5]

Does the Bard's heart bleed for the boughs? No. "Boys, I'm going!" he says.

[2]"In Crimson Leaf," *After Eden* (G. P. Putnam's Sons, 1937). Used by permission.

[4]This and the preceding quotation are from Edward Fitzgerald, *The Rubaiyat of Omar Khayyam,* viii, xcvi.

[5]William Shakespeare, Sonnet 73.

The pathetic interpretation of autumn is rightly called a fallacy, also. It is not true. Leaf and flower harbor no such melancholy feeling as we imagine. As cheerfully as they burst from the bud, they fall. They perceive no tragedy in this, they shed no tears. They do that which is given them in their nature to do. They set forth in mundane forms the beauty of their Maker. They adorn the world during such time as is given them. And when frost summons to an end of their vivacity, their final days are spent, not in repining, but in laying forth before the sky their consummating works of glory. Then they fall to earth, content to wait the further pleasure of God.

The message of the leaves, then, is not the pain of life and death, but the naturalness of obedience and trust. The lilies of the field are worthy of emulation because they are not in a state of anxiety regarding the fate of lilies. Their instincts know and accept the fact that "the grass withereth, the flower fadeth"; yet their confidence is complete. One discerning poet of long ago humbled himself before the flowers for their ability to serve their functions cheerfully and naturally to the end—Henry King, the 17th century bishop of Chichester, who wrote in his "Contemplation upon Flowers":

> Brave flowers, that I could gallant it like you,
> And be as little vain!
> You come abroad, and make a harmless show,
> And to your beds of earth again.
> You are not proud: you know your birth:
> For your embroidered garments are from earth.
>
> You do obey your months and times, but I
> Would have it ever Spring.
> My fate would know no winter, never die,
> Nor think of such a thing.
> O that I could my bed of earth but view
> And smile, and look as cheerfully as you!

Flowers smile at the autumn, and *can* smile, because they are not capable of looking upon their lives as ends in themselves. They show forth the glory of Another. Like the grain of wheat, they are prepared to "fall into the ground and die." There is no occasion for protest, none for fear.

Likewise, *our* lives are not centered in ourselves, but in the eternal Source of goodness, truth and beauty. Life in the flesh is not its own fulfillment.

Christians know this, or should know it. "What is the chief end of man?" For centuries we have answered, "The chief end of man is to glorify God, and enjoy him forever." But we sometimes overlook the order of elements in that magnificent statement. We think it would be well merely to "enjoy him forever." So we sing perfunctory Glorias to guarantee our passage to eternal felicity. But glorifying God is the first of the ends of man, eternal life being sequential to it. To seek first for eternal security is still to be asking, "What shall we eat, what shall we drink, what shall we put on?" and to fall short of the flowers in faith. They teach that the first duty of all creatures is to glorify God, for his sake.

When life and death have been committed to him, and self has been committed to the earth, then the heart knows that life has not been lost, but found. By God's gift, then, comes the assurance that after the winter will come the spring.

This is what may be read in the autumn leaves.

BOOKS

DIALOGUES OF ALFRED NORTH WHITEHEAD. *Recorded by Lucien Price. Atlantic-Little, Brown, $5.00.* The art of conversation could not die while Whitehead lived. Congenial friends gathered around him and inevitably there was talk on a high level. Among these friends was the scholarly and versatile Mr. Price who, being a veteran editorial writer for the *Boston Globe,* systematically employed his professional skill in making written record of the talk after each session. The period covered is from 1934 to 1947, the last entry being dated only six weeks before the philosopher's death at the age of 86. These are no Platonic dialogues skillfully organized about specific themes. The talk flowed freely. It touched casual topics with wit and zest, and deep ideas without dogmatism. The reporter naturally keeps the spotlight on Whitehead, but evidently he did not monopolize the conversation. Mrs. Whitehead also is an essential and attractive figure in the picture and at times a lively participant in the talk. Whitehead was rather horrified at a publisher's idea of bringing out a volume under the title, "The Wit and Wisdom of A. N. Whitehead"; but that is what this book actually is, and better than any mere collection of sparkling extracts from his writings.

LEAVES OF GRASS. *By Walt Whitman. Mentor, 50 cents.* Just a word to say that this classic is available in this cheap, convenient and attractive form. There are those who say—and A. N. Whitehead was one of them—that Whitman was the one really great American poet.

EARLY MEDIEVAL MUSIC. *Edited by Dom Anselm Hughes. Volume II of New Oxford History of Music. Oxford, $8.75.* An extended review of this highly specialized work would perhaps not interest many of the readers of this paper. The reviewer must therefore reluctantly confine himself to announcing its publication and making a few general observations. The period covered, from the first century to the 14th, is rather more than the title would suggest. For the earliest part of that period, much of the material is conjectural or at best controversial. Nobody knows just how the early Christians sang their hymns. It is not even certain whether Gregory I, who gave his name to Gregorian chant, had much to do with it. This is not to deny that a great deal is known about early music, and what is known is here presented expertly. All known early music was religious. Medieval secular song began with the troubadours, trouvères and minnesingers. A great merit of this work, from the standpoint of the amateur, is its translation of many musical manuscripts of the early and middle period from the puzzling notation of their own time into the form of musical notation now current, so that he can sing or whistle them or play them on the piano. The rather thin and unsatisfying result of this sort of performance suggests that perhaps the aesthetic and emotional effect of this early music was due more to the total setting in which it was rendered than to the inherent merits of the compositions themselves. The author speaks enthusiastically of the high artistry of some early compositions in which I, speaking as a rank amateur, can't find anything except a random succession of notes that might about as well have been in any other order. There is evidently more there than meets the eye, or the uninstructed ear. This is an alluring book. I shall, in time of more leisure, compare it with the work of Gustave Reese, *Music in the Middle Ages.* All students of musical history will watch for the successive volumes of the great *New Oxford History of Music.*

ART UNDER A DICTATORSHIP. *By Helmut Lehmann-Haupt. Oxford, $5.50.* There has been a vast amount of general and theoretical discussion of such topics as "the social significance of art," "the moral values of art," "art and propaganda," and the opposite thesis of "art for art's sake" and the necessity of excluding from art every trace of the didactic. Here is a thoroughly expert and specific study of what happened when totalitarian powers adopted the principle that art must be an instrument for indoctrination. The nazi experiment and the Soviet policy furnish the material for very concrete case studies in what happens to painting, sculpture, architecture and the other arts when they are drafted into the service of dictatorships. It does not exactly prove that good art can never have a "message," for in fact it can. It does show that art is ruined when it carries such a ghastly message as these two dictatorships forced upon it, or when the artist works under intimidation by politicians and the police.

THE MIDDLE EAST, A POLITICAL AND ECONOMIC SURVEY. *By the Information Department at Chatham House. Royal Institute of International Affairs, 345 E. 46th St., New York, $6.50.* In the four years since the publication of the first edition of this substantial work it has won such acclaim from the best authorities on Middle East affairs that an extended notice of the new and revised edition is unnecessary. At the same time it must be said that so many changes have taken place in that turbulent area during these four years that much revision and many additions were needed to bring it down to date. The work is not an argument on either side of any of the controversial issues with which that region is rife. It is a solid body of data, historical and contemporary, scientifically collected and compiled. Here are the cold (or sometimes hot) facts which the champions of special causes must use or explain as suits their purposes. The special student will be grateful for so much well organized material, and the interested reader who is not a specialist will find the presentation within reach of his understanding. It is only fair to say that anyone who expects to get even a moderate degree of knowledge of the intricacies of Middle Eastern history, politics, demography and economics will have to give the subject some serious study. At some points the ordinary reader might well be given a little more help; e.g., with reference to the five kinds of "Catholics" and three kinds of "Orthodox," besides Maronites and Nestorians, mentioned in the table of religious sects in Syria and Lebanon.

SYMBOLS AND VALUES, AN INITIAL STUDY. *Edited by Lyman Bryson and others. Harper, $6.00.* This report of the 13th symposium of the Conference on Science, Philosophy and Religion contains discussions of the significance of symbols and symbolism is various aspects of life and culture. It may be said that all communication requires the use of symbols. So too do the apprehension of values, the motivation of action, and the formation and retention of ideas, without which there would be little to communicate. The subject has vast ramifications—so vast, indeed, that the present 800-page volume, containing about 50 papers by some of the best brains in the country, is regarded as only "an initial study." Even so it affords a very ample introduction to a consideration of symbols in relation to religion, science, the arts, social structures, and political organization and activities.

THE WONDERFUL WORLD, THE ADVENTURE OF THE EARTH WE LIVE ON. *By James Fisher. Hanover House, Garden City, N. Y., $2.50.* The story of our planet and of life upon it, from star dust to space ships, is condensed into about 70 very large pages of brilliantly colored pictures and informative text. The pictures, which occupy by far the greater part of the space, are ingeniously designed to exhibit the processes of development. A fascinating book for either children or adults, but perhaps intended chiefly for children. It may be remarked in this connection that the best modern books for children contain a great deal of information that today's adults missed when they were children.

THE WORLD'S RELIGIONS. *Edited by J. N. D. Anderson. Eerdmans, $2.50.* New edition of a four-year-old book in which seven scholars—all British, I believe—offer compact statements of the nature and faith of animism, Judaism, Islam, Hinduism, Buddhism, Shintoism and Confucianism. The expositions are in general objective and unbiased, but the Christian point of view, not concealed by any of the authors, is further clarified by the editor's concluding chapter. W.E.G.

CORRESPONDENCE

Evanston Correction

SIR: A friend in the U.S.A. has called my attention to an error in the Evanston report on social questions as it appears in the Sept. 22 issue of The Christian Century (not yet received in Geneva). The first sentence of para. 22 (2) of section B, "Problems of Economic Life," which in your text reads, "Equity in the distribution of wealth and income requires a closer approach to equality" needs correction. It should read: "Not only increased production but a stronger regard for equity in the distribution of wealth and income is also required."

This correction is important because this was the only point really in debate when the report was brought before the plenary session of the assembly. The assembly, by a rather narrow majority, rejected the word "equality" as representing a Christian objective, preferring the word "equity." The drafting committee would have preferred the sentence you have printed, but the assembly voted to adopt the words which I have given above.

PAUL ABRECHT.

World Council of Churches,
Geneva, Switzerland.

Historic Role

SIR: The tragedy of history today is that the U.S. is playing the role of George III in dealing with peoples striving for their rights to property and opportunity and freedom.

Cambridge, Mass. WARD R. CLARKE.

Yes, Why Rearm Germany?

SIR: It was high time to ask the simple question, *Why* must Germany be rearmed? (Sept. 15.) And why does our John Foster Dulles tango all over Europe and parts of Asia to hasten that dubious consummation?

Of course, The Christian Century is aware of the conventional and shallow answer, "Because Russia is a menace to the free world." This seems to satisfy most newspaper readers. Some weeks ago, one reader, Albert Einstein by name, told an interviewer that nothing the Kremlin has done or "threatened" is not explicable on the theory of national security and defense. Ah, Einstein is only a mathematical and physical genius who is an innocent politically.

This is nonsense, but it serves. The newspapers persist in asserting that the Soviet Union is out to conquer and dominate the world and are confident that its satellites will follow our leadership. There isn't a scintilla of real evidence to support this charge. Ask for evidence and the reaction is silence, or mere repetition of the charge.

Toynbee has contended that Russia has always been more sinned against than sinning. This may be disputed, but so far as the present and the future are concerned, the truth is just as Einstein has expressed it.

Russia would gain nothing and risk much by launching a war. She is doing very nicely, thank you, both at home and abroad. All talk of emancipating her poor, enslaved satellites and persuading them to join the free West is bunk. The so-called satellites do not wish to be liberated. They wish to be left alone.

American anti-Communist propaganda is futile and sterile. We would better mind our own business, reduce military and other "defense" costs, attend to our own problems, and promote order and welfare. Washington is provincial and blind—a victim of its own misconceptions and blunders. VICTOR S. YARROS.

La Jolla, Calif.

Signatures Wanted

SIR: Your editorial of Sept. 15 which deplored the fact that the U. S. government had not apologized for the damage done by the H-bomb at Bikini last spring and called attention to the resulting anti-American feeling in Japan inspired me to write an unofficial apology and to get signatures to it. If it receives an impressive number it should help to reduce anti-American sentiment.

I will personally take it to Japan, and I believe that I am a rather strategic person for doing so. I visited that country briefly a number of times en route to and from the Philippines, where my husband was a provincial governor and coconut planter. He and I were prisoners in Santo Tomas international camp during World War II. In 1951 I used the war indemnity compensation received for being a prisoner of the Japanese to buy materials for a small community house which was built by volunteers (Japanese and American) and which I presented to the city of Hiroshima.

The need for the apology is pointed up by a letter I received yesterday from a Japanese exchange student who had just read of my project. He writes: "I was quite impressed because I am studying fishery, and it is not just particular fishermen who are injured but also the Japanese fishing economy. I have received many letters from home universities and companies complaining about the U. S. attitude, and I feel very sorry for them. However, now I can tell them that there are a few Christians who sympathize from the bottom of their heart with us."

The Christian citizenship committee of the church to which I belong—First Baptist Church of Seattle—is endorsing my project among our congregation. It has copies of the apology on tables in the foyer so that those attending services may sign on their way in or out. Also, it circulates the apology at midweek dinner meetings. Other churches are also cooperating with me. Of course I am hopeful that many will do so.

As the sole sponsor of the apology, I realize that in spite of all my work I can contact only a few of the many who would like to sign. Will not the readers of The Christian Century lend a helping hand by giving their friends and fellow church members an opportunity to sign? It is not necessary to be of voting age. The signatures of our wide-awake boys and girls are as welcome as those of their parents.

Here is the text of the apology: "We, the undersigned Americans, deeply deplore the great harm done by the hydrogen explosions in the Pacific last spring. We feel nationally responsible for these explosions—which exceeded the calculations of our scientists—which contaminated a part of the important seafood supply of Japan and other countries and seriously injured the health of the crew of the Lucky Dragon and a larger number of Marshall Islanders. We sincerely apologize to the people of Japan and the Marshall Islands for having caused this harm; and we call upon all governments in the future to refrain from experiments which may endanger the health and food supply of their own citizens or other people."

The signed documents should reach me at 2813 North Broadway, Seattle 2, by Oct. 27, or they can be airmailed to me (25 cents a half oz.) in care of Paul M. Sekiya, 405, 1-6 Kanda-Nishiki-cho, Chiyoda-ku, Tokyo, Japan, not later than Nov. 10.

ALICE FRANKLIN BRYANT.

Seattle, Wash.

The Sept. 22 Number

SIR: . . . Splendid. We have already sold 100 copies, which is not bad in a church not even in the World Council!

Unitarian Church, HOMER A. JACK.
Evanston, Ill.

SIR: Your excellent report will stimulate interest in the edumenical movement to a degree where disunity will become impossible in the future.

GEORGE C. STUART.

First Christian Church,
Bloomington, Ill.

SIR: . . . monumental job of reporting . . . J. J. MCCONNELL, JR.

Council of Churches,
Dallas, Tex.

SIR: . . . Every person who calls himself Christian should read it from cover to cover . . . W. RICHARD STEFFEN.

Methodist Church,
Sandwich, Ill.

SIR: . . . warmest congratulations on a magnificent job. You . . . have surely ex-

celled yourselves in presenting this masterly digest of what happened during those 17 historic days.

Signs of the Times, A. S. MAXWELL.
Mountain View, Calif.

SIR: . . . wonderful coverage . . . You made us feel . . . we were right there. . . . This one service alone is worth three times the price of the subscription.

Methodist Church, B. A. KASSILKE.
Delavan, Wis.

SIR: A vote of gratitude and congratulations is due. . . . The Sept. 22 issue is the crowning achievement . . .

FRED P. KNIERIEM.
Student Christian Movement,
Jamaica, N. Y.

SIR: Your report . . . deserves to go into the minutes of the Second Assembly.

FRED E. LUCHS.
First Congregational Church,
Evanston, Ill.

SIR: . . . magnificent report . . . It gave us just the perspective of which most of us felt the need. . . .

Claremont, Calif. C. BURNELL OLDS.

SIR: . . . This is another who reads your splendid paper from cover to cover week by week, and is sincerely grateful, especially for this last wonderful achievement. Congratulations!

CHARLES T. HULL.
St. Paul's-by-the-Lake,
Chicago.

SIR: . . . I congratulate you on a job very well done. DEAN E. RICHARDSON.
Asbury Delaware Methodist Church,
Buffalo, N. Y.

SIR: . . . We are all very much in the Century's debt . . .

Toronto, Ont. ELEANOR FRENCH.

SIR: . . . You people have done a great job of editing . . . God bless you.

Arlington, Va. JOHN C. MAYNE.

SIR: . . . excellent reporting . . .

MRS. FRANK C. FOSTER.
Orono, Maine.

SIR: . . . May I add my thanks . . .

EDWIN B. GUNNEMANN.
First E. & R. Church,
Pasadena, Calif.

SIR: . . . You have done a magnificent job . . .

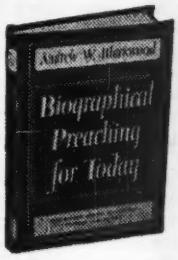
Tulsa, Okla. MRS. C. O. WILLSON.

SIR: . . . I'd like to be able to buy enough for my entire church. . . .

D. CLIFFORD CRUMMEY.
Grace Methodist Church,
Stockton, Calif.

For Your

PREACHING, READING, AND STUDY



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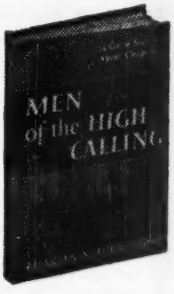

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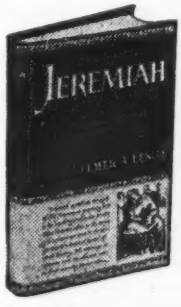

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NEWS of the CHRISTIAN WORLD

Baptists Protest Bar to Pueblos

New Mexico Editor Charges Refusal to Permit Missionary Service There Violates Religious Liberty

TUCSON, ARIZ., Sept. 22.—Southern Baptist leaders in New Mexico continue to press for a larger measure of "religious liberty" for the Indians of that state. Editor Lewis A. Myers of the *Baptist New Mexican* recently charged that Baptist missionaries are not permitted to hold services in Navajo hogans or to erect chapels or hold services in most pueblos. "The freedom to choose a religious creed and the right to worship according to the dictates of conscience [are] positively foreign to the thinking of the papal-bound adherents and the kiva-bound ritualists," he said. It is claimed that most Indian villages have a Roman Catholic chapel as well as the characteristic Indian ceremonial chamber or kiva. Dr. Myers also charged that converts among the Navajos and Pueblos suffer "an avalanche of reprisals," including exclusion from tribal lands and burial grounds, social ostracism, intimidation, confiscation of property and threat of bodily harm. A lawsuit brought by six Jemez Protestants last year on the religious liberty issue was dismissed by U.S. District Judge Carl Hatch on the ground that he had no jurisdiction in the matter.

Baptists Take Over Boys' Ranch

The Southern Baptist convention of New Mexico recently took over Boys' Ranch near La Joya, after the ranch had run into financial difficulties. Formerly supported by some of the civic clubs of Albuquerque and neighboring towns, it is patterned after the famous Boys' Town in Nebraska. The institution is valued at around $250,000, including some $30,000 worth of livestock and buildings worth $72,000.

Presbyterians Minister In Mountain Areas

El Rito Presbyterian Church in the mountain town of Chacon, N. M., recently celebrated its 75th anniversary. The church, together with the day school founded in 1875, has sent out five ministers, six registered nurses and two technicians. Epifanio Romero is pastor. . . . The Presbyterians are reviving their missionary work in Spanish-American Penasco in the heart of the New Mexico Rockies. Both Protestants and Roman Catholics are helping by contributions of money and labor. A new home for the pastor has been built, and a clinic, community program and church are being established. . . . Albuquerque's First Presbyterian Church has broken ground for a new $750,000 building. Everett King is pastor.

Tucson Churchwomen Serve Foreign Students in City

Profiting by two years' experience, Tucson's United Church Women are expanding and strengthening their program of hospitality for foreign students at the University of Arizona under the leadership of Mrs. Doris H. Riddle. Last year the women helped 95 students from other lands adjust to American ways by a variety of services and projects planned in cooperation with G. H. Mundinger, the university's adviser to foreign students. The interchurch program aims to give the students friendly and prompt service, to further understanding among people of different lands, and to give the students a chance to observe and interpret American society through participating in family life. Twenty-nine local churches and organizations are represented on the committee which meets all students on arrival in Tucson and provides transportation and temporary housing in homes of members of the congregations until university dormitory facilities are available.

Last Year's Program Brought Response from Campus

The report on the churchwomen's project for the 1953-54 term tells of a preregistration orientation party at the student union building at which the foreigners had a chance to meet members of the faculty and administration and leaders of campus organizations. At a get-acquainted patio supper a few days later, the students met families from the churches and made acquaintances which led to many invitations to homes in the community. The committee helped arrange invitations for the students during Christmas vacation and at other holiday times, and carried on a program of hospitality throughout the year—picnics, concerts, trips to art exhibits, a visit to the Papago Indian reservation. The response of the student body at large is indicated by the fact that this year 10 dormitories, sororities or fraternities are providing board and room for as many foreign students.

And So Forth

According to a report given at dedication of the new Wickenburg Presbyterian Church, 20 new churches have opened in the Phoenix presbytery in the past decade. Twelve of them are in metropolitan Phoenix.

Methodist Bishop William C. Martin, president of the National Council of Churches, opened the Tucson Sunday evening forum's 13th season Sept. 19.

The Roy, N. M., Christian Church honored Rev. and Mrs. Guy Ament on the 60th anniversary of Mr. Ament's beginning his active ministry.

Mrs. Walter Wrinkle, president of United Church Women of Arizona, and other state leaders served as guides during the visit to Phoenix' Cook Christian Training School, the Phoenix Indian School and the Indian Center by Mrs. James M. Evans, national director of the World Day of Prayer sponsored by the National Council of Churches' general department of United Church Women. The three institutions benefit from the World Day of Prayer offering.

Enthusiastic response has greeted televising of Sunday worship services from leading Albuquerque, N. M., churches by station KOAT-TV. The program got under way in July. HAROLD L. LUNGER.

United Church in Biennial Session

Canadian Protestant Body Establishes New Board, Approves Booklet on Relations with Catholics

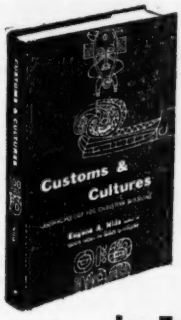
SACKVILLE, N. B., Sept. 25.—Mount Allison University in this Maritime Provinces city was host the past 10 days to the 16th biennial General Council of the United Church of Canada. The sessions opened with the 370 commissioners (half clerical, half lay) partaking of holy communion and observing a memorial service for ministers who had died during the biennium—among them the council's secretary, Gordon A. Sisco.

A. A. Scott, retiring moderator, addressed the opening business session. As the first of the overseas missions staff to serve as moderator, Dr. Scott reviewed the opportunity he had had to make known in Canada the task of proclaiming the gospel abroad. Probably no other moderator has visited so many places, large and small, during his term of office. The council elected George Dorey, retiring secretary of the Board of Home Missions, to succeed Dr. Scott. He presided over the subsequent church court sessions with friendliness and efficiency. A native of Jersey, Dr. Dorey is an able bilingualist and will be equally at home in the French- and English-speaking parts of the dominion.

Establish New Board

Chief concern in the field of "internal business" was the proposal that the church establish a Board of Information and Stewardship. The vote in the commission on policy which presented the proposed constitution for the new board had not been unanimous, so majority and minority reports were offered. Norman McLeod, chairman of the Board of Finance, argued that the missionary and maintenance department should not be included in the new board, holding that receipts and expenditures "are one business." On the other hand, A. E. McBride, chairman of the missionary and maintenance department, held that the tasks of presenting the needs of the church and collecting the money to meet them should not be separated. After three long sessions of debate, the council decided in favor of McLeod's argument, and the missionary and maintenance work will stay where it now is—in the Board of Finance. Commissioners authorized the executive to proceed with establishing the new board.

The council devoted considerable time to discussion of recruiting for the ministry. It was reported that the supply picture has never been brighter, but that there is still an urgent need to enlist more recruits. Time and again, commissioners from the northern frontier and from such understaffed areas as Saskatchewan pointed out that the church's ministerial manpower policy favors the less needy parts of the country—unto those sections now well supplied ministerially, more ministers are being added. There was much criticism of taking



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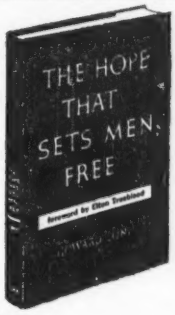

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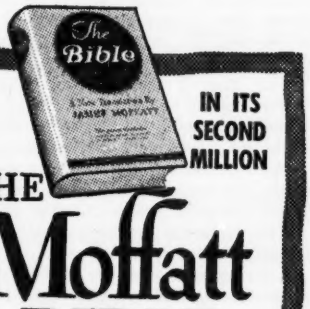

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too many pastors for secretarial posts, and frequent requests that more lay workers be employed in headquarters work, that more deaconesses be trained and that more women be ordained as ministers.

New and Old Mission Fields

The church's boards presented their reports early in the proceedings. Overseas missionaries told of new developments in the Far East and Africa. On the missions night program there were addresses by active and retired missionaries.

The home missions report stressed the needs of the "old" frontiers, the rapidly expanding area of work in such new centers as Kitamat, B. C., the challenge of new communities resulting from the opening of vast iron ore mining operations in Labrador and northeastern Quebec, and the need to build literally hundreds of new churches in rapidly developing suburban areas.

Christian education leaders presented the need for expansion of Sunday schools to meet the challenge raised by the rising Canadian birth rate and to serve the children among the million immigrants who have come to Canada since 1945. Much concern was expressed over the trend to hold Sunday schools only on Sunday morning. It was pointed out that afternoon sessions as held in the past rendered a great service to the children of non-churchgoing parents.

The council gave its support to the Board of Evangelism and Social Service in its plans for a national preaching mission to begin, after a preparatory program, in the autumn of 1956. It also authorized the board, through the commission on Christian faith, to prepare materials on the consummation of all things, the second coming of Christ and the Christian hope.

The United Church Publishing House, now celebrating its 125th birthday, presented a thrilling report on the rapid rise in circulation registered by the *United Church Observer* to a new high of 165,000. The new circulation plan (modeled on that of *Presbyterian Life* in the U.S.) will carry the journal into almost all United Church homes. The council appointed A. C. Forrest to succeed A. J. Wilson when the veteran editor retires next June.

Back 'Difference' Booklet

The commissioners considered several "general" subjects on which commissions and standing committees had prepared reports. One such matter, the 64-page booklet *What's the Difference?* was not strictly General Council business. It was projected into council debate, however, as the result of widespread attack in Roman Catholic circles and in the press. (See The Christian Century for Oct. 6, p. 1196.) The booklet, prepared by the commission on Christian faith, is an attempt to set forth in concise, carefully reasoned fashion the principal differences between Protestant and Roman Catholic beliefs.

The council gave the booklet its unanimous approval. Leslie E. Cooke of the Congregational Union of England and Wales, who led the devotional services during the sessions, declared that the booklet constitutes a fair and objective statement. "Its publication will contribute to the ultimate understanding among Roman Catholics and Protestants because unity cannot be promoted by pretending that there are no differences, or that differences don't matter," he said. The pamphlet is being well received among Canadian Protestants. The first printing of 15,000 copies sold out in two weeks.

The council accepted the report of the commission on religious instruction in public and secondary schools. It authorized appointment of a layman as an associate secretary of Christian education to promote a program of religious instruction in such schools. His work will be an extension of the present plan whereby teaching of religion in the schools is carried out through local arrangements, and should prove an effective means of meeting the challenge of secularism and restoring religion to its rightful place in education. In the debate on the report, the question of church and state was not raised. Readers in the U.S. should bear in mind that religious teaching in Canadian schools is a generally accepted practice, and in several of the provinces is provided for by law.

Approve Further Union Efforts

A comprehensive report on church union was presented by Harold Young, United Church cochairman of the joint Anglican-United Church commission on union. This subject was first presented to the United Church in 1946. In 1950 the two churches issued a joint resolution on union. One of its "whereases" stated that continuance of the episcopacy in some constitutional form should be effectively maintained, and that the "council of the presbyters and the congregation of the faithful" must also have a place.

"Both our churches, through our highest courts, are definitely committed to organic union as their ultimate goal," said Dr. Young. "Of this we are convinced, that behind the whole movement toward a larger unity, of which this is but a local expression, there are the irresistible forces of developing history, which is but another way of saying the irresistible forces of God's will and purpose." He listed as discouraging aspects of current discussions the almost total failure to make any progress at the grass-roots level and the lack of progress in proposals for a mutually acceptable ministry. The council agreed that the United Church members of the commission should be asked to continue explorations with their Anglican colleagues.

The council received a carefully prepared report on the church and international affairs. It adopted a resolution declaring that thermonuclear energy should not be used for destructive purposes and added that such prohibition, together with progress toward disarmament, should be achieved under international direction and control. It approved another resolution calling for greater support of the United Church's overseas relief program and urging the government to be even more generous in contributions to the Colombo plan and to technical assistance and related projects.

In accepting the report on civil and religious liberty, the council recognized the threat to religious freedom embodied in Quebec's banning of the film "Martin Luther," but on the whole emphasized progress in understanding between Protestants and Roman Catholics in Quebec province.

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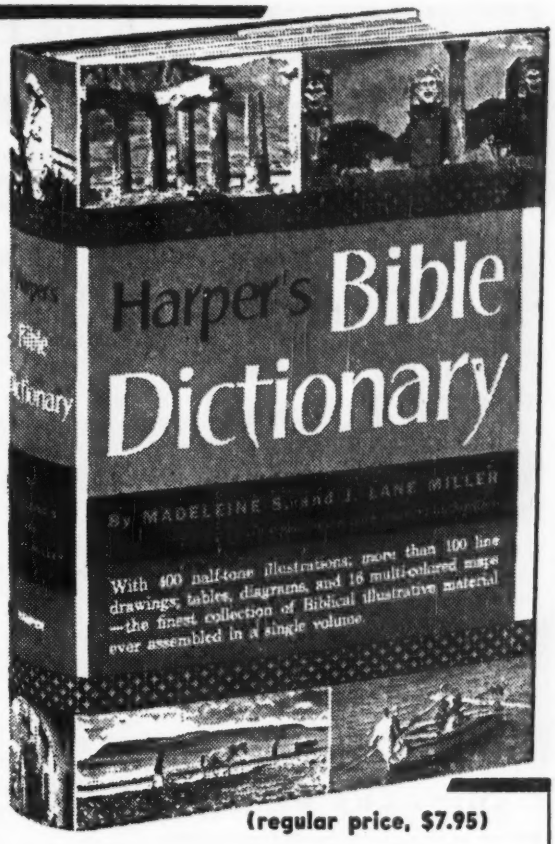
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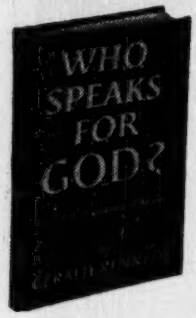

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Rule Pierz School Entitled to Fund

Minnesota Supreme Court Notes Ending of Catholic Practices—Baptists Form New Convention

MINNEAPOLIS, Oct. 1.—The Minnesota supreme court has ruled in a unanimous decision that the state board of education had no right to withhold $16,924 in aid from the Pierz public school district on the ground that it permitted religious teaching in classes. The community is about 90 per cent Roman Catholic. In 1950-51, the school year in question in the court fight, the public school consisted of two rented rooms in the Catholic parochial school building. Displayed in the classrooms were crucifixes and holy pictures. There was also a holy water font at the entrance to each room. In its opinion (which reversed a previous decision by the Ramsey county district court), the supreme court said that these objects had been in the classrooms for many years and that their removal was "simply neglected." "The record shows that the complained-of practices continued for only a short time and were discontinued as soon as the attention of the district board was called to them," the opinion stated. "A fair construction of our constitutional prohibition of teaching religious matters in our public schools, and our statutes relating to state aid, should require some opportunity for the correction of practices such as apparently existed here before the commissioner denies a school district state aid."

'Loyal' Baptists in Minnesota Form New Convention

Representatives of Minnesota Baptist churches still loyal to the American Baptist Convention are meeting here next week to organize the new Minnesota convention of American Baptist churches. Ties between the A.B.C. and the Minnesota Baptist convention were severed in August after eight years of strained relations, since fundamentalists gained control of the state convention and refused any longer to support the national body. The new convention will replace the "board of promotion" set up by the A.B.C. to carry on its work in the state and serve as a collection body for its agencies. It will have legal rights which the board, as a nonincorporated body, lacked. At its recent meeting, the Minnesota Baptist convention adopted a resolution opposing the World Council of Churches. It said achievement of Protestant unity would make easier the destruction of religious freedom. A lower court recently gave the fundamentalist group control of Pillsbury Academy, boys' military school at Owatonna.

St. Paul Gets Third Church Council

With the organization of a council of evangelical churches, St. Paul has three church councils. The others are the St. Paul council of churches and the St. Paul Lutheran council. The new group is made up of more conservative Protestant churches whose ministers have been members of the St. Paul evangelical ministers' association. It hopes to gain recognition from the city board of education so it can sponsor weekday released-time religion classes beginning in the fall of 1955.

U.S. Organists Hold Convention

During its national convention here this summer the American Guild of Organists heard Glenn C. Lewis, rector of St. Clement's Episcopal Church, St. Paul, declare that there is a kinship between the art of the musician and religious faith. "Music is an art which must have constant discipline to be a worthy instrument of God's praise," he said. Allen C. Lannom, associate professor at the Boston University college of music, said that church musicians "have been as guilty of playing to the gallery of public acclaim as have the performers of radio, television, movies and the concert stage." "The church has too long been the champion of mediocrity and the defender of questionable standards of culture," he said, adding that one obstacle to improvement is the idea that a choir should be a "come one, come all" organization. "Churches will carefully screen all ministerial candidates and rebel at the philosophy of selectivity in the music department," he charged.

Says Too Much Church Music Aims Only to Divert

Edward B. Gammons, organist at Groton School in Massachusetts who is also an organ-building consultant, told the convention that much of the music heard in churches today can be described only as "a little short of blasphemous." "Its purpose is often that of entertaining, diverting and relaxing the listeners, or glorifying the performers, thus destroying the attitude of true worship," he said. Mr. Gammons questioned whether use of electronic organs and bells as they are now made "is conducive to worship at its best." During the convention, the guild made two awards —to John Lee Lewis of Aurora, Ill., in anthem composition, and to Dale Peters of Fort Worth, Tex., in student organ playing.

Minnesotans Approve Interracial Worship

A recent survey conducted by the Minnesota Poll, a service of the *Minneapolis Tribune,* indicating that 77 per cent of adults in the state favor nonsegregation in church worship and that around 66 per cent approve the Supreme Court decision holding racial segregation in public schools unconstitutional. A majority, however, think it would have been better to let the states decide the school segregation question, and only 42 per cent favor having white and Negro families living in the same residential districts in Minnesota.

Rabbi Thinks Christians Should Convert Their Own

Writing in the *American Jewish World,* published here, Rabbi David Aronson of Beth El synagogue, Minneapolis, comments on the World Council of Churches' debate at Evanston on the relation of Christian hope to conversion of the Jews. "Now that the delegates have voted that the Christian church is not burdened with the special responsibility of converting Jews to Christianity, the church may give more atten-

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tion to the need of converting Christians to Christianity," he writes. "Is it not a fact that both world wars were started by Christian countries against Christian countries? Obviously the church has all it can do to Christianize [its] own members." Rabbi Aronson formerly headed the American association of conservative rabbis.

Reports on Church In Yugoslavia

Wendell Pew, Disciples of Christ minister at Austin, Minn., has returned from spending three months as his town's "ambassador" in Yugoslavia. He told an area Disciples' convention in St. Paul that a campaign against the church in Yugoslavia has backfired. "The Communist leaders separated church and state and thought the church would sink," he said. "Instead, their action gave the church new life, and in many ways [it] is stronger today than ever before."

And So Forth

Addressing the national convention here of Catholic Daughters of America, Msgr. Luigi G. Ligutti reported that only 10,000 of the 78,000 U.S. villages and towns with populations under 2,500 have Roman Catholic churches, and only half of these have priests. The women pledged $100,000 toward the cost of the national shrine of Our Lady of the Immaculate Conception, to be built in Washington.

William A. Overholt, Y.M.C.A. student secretary for the north central area, has been appointed Protestant chaplain at Boston University.

The National Holiness Association, which claims to be the oldest Protestant interdenominational organization in the U.S., has moved its headquarters to Minneapolis from Meyersdale, Pa.

Everett L. Sorensen has reconsidered his acceptance of a call to the Community Church of Great Neck, L. I., and is remaining as pastor of Wayzata Community Congregational Church here.

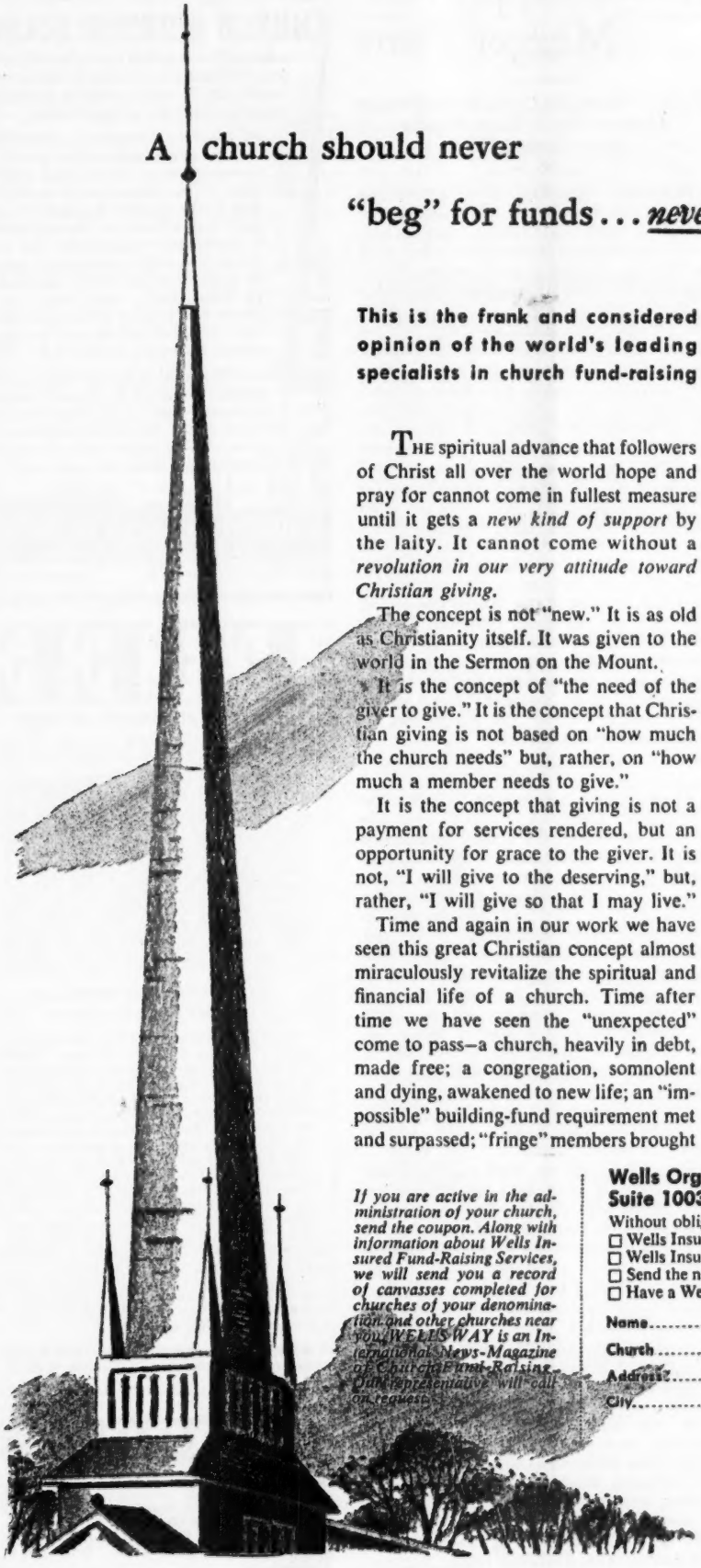
Frederick M. Morris, dean of the Episcopal Cathedral Church of St. Mark here for six years, has resigned to become rector of St. Thomas Church, in New York city. He will succeed Roelif H. Brooks, who had been rector at St. Thomas for 28 years.

A Minnesota Lutheran committee representing the eight bodies in the National Lutheran Council, plus the Lutheran Church—Missouri Synod, has been organized to bring refugees from abroad to the state under the refugee relief act of 1953. Its executive director is Clara Anderson, formerly supervisor of resettlement for the Lutheran World Federation in Germany. WILLMAR L. THORKELSON.

'Thine Is the Kingdom' Is Theme Of Y.M.-Y.W. Week of Prayer

Observance of the worldwide Y.W.C.A. and Y.M.C.A. "Week of Prayer" Nov. 14-20 is built around the theme, "Thine Is the Kingdom." Local branches will consider the work and inspiration of the "inheritors of the Kingdom"—those who hear, trust, seek, forgive, watch, serve and love. A booklet expanding the theme and presenting the organizations' Bible-reading plan for 1955 has been published at the worldwide "Y" headquarters, 37 Quai Wilson, Geneva, Switzerland.

A church should never "beg" for funds . . . *never!*



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For where your treasure is, there will your heart be also. —MATTHEW 6:21.

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A.L.C. Approves Merger Plans

Biennial Convention of 825,000-Member Lutheran Body Votes Specific Steps Toward Union

BEATRICE, NEB., Oct. 6.—For the first time in its history the 825,000-member American Lutheran Church, meeting here for its 13th biennial convention the first week in October, adopted a statement on "Relations with Other Protestants." Staunchly Lutheran yet thoroughly irenic, the statement declares that the American Lutheran Church "welcomes opportunity to present her position" to people of other Christian denominations "and to hear their claims."

"The question of relations between Christians and between Christian churches is not a matter of personal choice," the statement declares. "It is a matter of grave spiritual responsibility. The reasons which impel us to seek ever closer ties with other Christian churches, both Lutheran and non-Lutheran, are reasons which stem directly from the life and work of Jesus Christ himself, reasons which are inherent in the gospel." Although a member of the World Council of Churches, the American Lutheran Church does not belong to the National Council of Churches. At this convention it stood pat on its 1952 declaration that promoting membership in the National Council at this time "would increase the hindrances in present merger negotiations."

'Full Steam Ahead'

Those merger negotiations are with the Evangelical Lutheran Church (920,000 baptized members), the United Evangelical Lutheran Church (54,000 members), and the Lutheran Free Church (64,000 members). The A.L.C. followed the lead of the E.L.C. and the U.E.L.C. (which met in June) and voted unanimously to go full steam ahead on this merger. Among the specific proposals adopted were approval of preliminary plans for the organization of the new church, provision for preparing the specific documents needed for union, and decision to take a definite vote on the merger issue in 1956. (The Lutheran Free Church, which meets annually, has referred the present merger resolutions to its congregations, with a vote scheduled for 1955.)

The A.L.C. prides itself on being the only Lutheran body that is carrying on negotiations with all other Lutheran bodies in America. At Beatrice it adopted Part II as a supplement to the Common Confession, a doctrinal statement drawn up by representatives of the A.L.C. and the Lutheran Church—Missouri Synod. Part I of the statement has already been approved by both groups. Church fellowship rather than merger is the immediate objective of negotiations between these two churches.

The A.L.C. maintains friendly contact with the United Lutheran Church in America and cooperates with it in the work of the National Lutheran Council and the Lutheran World Federation. The convention here asked the A.L.C. fellowship committee to meet for further discussion with the U.L.C.A.'s special commission on relations to other Lutheran bodies.

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The American Lutheran Church is one of five bodies which organized the American Lutheran Conference in 1930. The others are the Evangelical, United Evangelical, Lutheran Free, and Augustana Lutheran churches. For a while there was hope that all five of these would enter into an organic merger. In 1952, however, the Augustana Lutheran Church withdrew from the discussions. The American Lutheran Conference itself is now to be dissolved at a meeting scheduled for Nov. 10 (Martin Luther's birthday) in Minneapolis.

Way Open to Others

Taking note of the impending dissolution the A.L.C. charged its president, Henry F. Schuh of Columbus, Ohio, and its fellowship committee "to maintain the bond of fellowship" established with the other churches in this conference "by whatever means are appropriate and mutually acceptable to each of these church bodies." To a specific question raised from the convention floor as to whether the Augustana Lutheran Church could still enter the pending merger, Pres. Schuh replied that the door to merger negotiations is still open to "any Lutheran group" that will subscribe to the "United Testimony on Faith and Life," the doctrinal basis of this merger.

The conventions of the A.L.C. are composed of delegates elected by the 13 districts of the church on the basis of one lay and one clerical delegate to each 18 congregations. There were 185 voting delegates at the Beatrice convention, plus 64 official advisers. Convention business is threshed out in floor committees in the opening days of the convention, with the respective board secretaries sitting in with the committees that report on the programs of the several departments. Public hearings may be called for during the floor committee sessions.

Two Public Hearings

Two public hearings were held at the Beatrice convention, one centering on minimum pensions, the other on fiscal matters connected with the proposed merger. At the hearing on pensions it was made clear that popular sentiment favored a continued church subsidization of minimum pensions for older pastors even after federal Social Security coverage is extended to pastors. This was the action subsequently taken by the convention despite opposition from the church's department of stewardship and finance.

The point discussed at the hearing on merger matters was the divergent policies followed by the American and Evangelical Lutheran churches in financing the erection of new college buildings. The A.L.C. functions on a cash-on-hand basis, whereas the E.L.C.'s colleges are permitted to borrow and to amortize the debt over a period of years. Several speakers at the open hearing felt that these differing policies could occasion difficulties after the merger. It was pointed out in answer that the present preliminary plans for merging do not attempt to go into such details, and that this is one of the questions which must be discussed in the next biennium.

The 1956 A.L.C. convention is to be held in Blue Island, Ill. A central location was selected to enable the maximum number of members to attend the convention that will vote definitely on the proposed merger. Although consummation of the merger is theoretically possible by 1958, officials cautioned against assuming that it will be completed that soon. These Lutherans are moving, but every step is cautious.

EDWARD W. SCHRAMM.

Local Church Offers Study Course to Others

First Church (Congregational) in Newton, Newton Centre, Mass., has published a 76-page mimeographed book, *Christianity Does Make Sense,* containing the study course in theology for lay adults prepared by its pastor, Nathanael M. Guptill, who is also The Christian Century's correspondent in Massachusetts. The course has proved highly successful in helping to answer such questions as "What does our church stand for?" and "What are our basic beliefs?" It is arranged in five general divisions, each with a set of questions for discussion. Copies may be ordered from First Church in Newton, Newton Centre, Mass., at $1.50 each, $1 each for 10 or more.

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Alabama's Year One of Sorrow

Crime, Political Corruption, Dissension on Segregation Issue and Drought Plague Summer Months

BIRMINGHAM, ALA., Oct. 4.—Historians of the future may designate 1954 the year of Alabama's sorrow. Perhaps not since Reconstruction days has the state been harassed by so many evils—moral, legal and natural. Murder and vice in Phenix City; police corruption in sprawling Birmingham, her largest city; political fraud and a landslide gubernatorial vote; dissension over segregation in the public schools. And as if these were not enough, a searing drought which destroyed most of the corn crop, ruined many pastures and seriously reduced the cotton and peanut yields. A water famine threatened, but has been relieved somewhat by a late September rain.

June Murder Brings State Aid In Phenix City Cleanup

The lid was blown off the Phenix City crime situation with the murder there on June 18 of Albert L. Patterson two weeks after he had been nominated state attorney general in a bitterly fought campaign. Patterson's enemies had been charged with wholesale theft of votes in a futile effort to elect his opponent. The governor's special investigators went to work under the guidance of Bernard Sykes, acting attorney general. Drastic action, it was obvious, was called for to clear out the seemingly bottomless pit of crime and vice in the notorious town just across the state border from the army's Fort Benning in Georgia. Martial law was declared, a new judge (Walter B. Jones) and new solicitors were brought in, and the jury commission resigned under pressure. Meanwhile Si Garrett, incumbent attorney general, had left the state for reasons of "health." Then Garrett and the Russell county (Phenix City) solicitor were indicted by a Jefferson county (Birmingham) grand jury. That indictment was upheld last week by the state supreme court. Now the state Democratic executive committee has voided all nominees in the Russell county May primary and has named John Patterson, son of the murdered candidate, as state attorney general candidate. In Alabama, Democratic nomination is tantamount to election in the November voting, so Patterson will succeed the discredited Garrett.

Decent Element Unable in Past to Cope with Crime

Alabamans are impatient at the failure of the special Russell county grand jury so far to bring in any indictments in the Patterson murder. They realize, however, that the jury has been hard at work on other illegal operations at Phenix City; to date it has brought in 500 indictments and predictions are that the total will reach 1,000. The indictments cover the gamut of crime from gambling to white slavery to assassination. It is reported that the take of gambling and prostitution rings, which had southwide or national connections, has run into the millions. Certainly Phenix City

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Now another unexpected development is setting in. We hoped that churches would place bundle orders for use in their classes and societies—and they have. But now the theological seminaries are ordering. Here are a few: Gettysburg Lutheran, Texas Lutheran, Boston, Lewis & Clark, Winebrenner, Hamma, New Church, Episcopal (Alexandria), Bethany (Chicago), Union (New York), Pacific. We hear that a number of others are planning to use this issue as the texbook for a course on the ecumenical movement. Some write that they plan to make such a course required for their entire student body.

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has lived up to its original name—Sodom. This despite the presence of many well supported churches. The impotence of the churches to cope with deeply rooted vice was revealed in the satisfaction with which they greeted the state-sponsored cleanup. Ministerial and church groups now are making themselves felt in the selection of new primary candidates and in the purging of voting lists and jury rolls. Many Alabamans wonder why the army has not been more successful in stopping the flow of money from Fort Benning to the gambling and vice dens in Phenix City. They point out that there seem to be many laws to apply to the purveyors of crime and lust, few to apply to the customers. A little more cooperation from the military would have made less futile past cleanup efforts by the Phenix City churches and the reforming Russell betterment association.

Birmingham Faced with Police Scandal

Birmingham's daily papers did much to spur state action against the deplorable crime situation not only in Russell county but in Birmingham itself and in other areas touched by the Phenix City underworld infection. Then, in August, they were faced by a story of corruption right at home. As a result of investigations by a special "police director"—Col. Paul Singer, a retired army officer—a full-fledged burglary ring was uncovered among Birmingham policemen, 12 of whom have been indicted by a grand jury. The incident has rocked the city police department and brought on a determined housecleaning. It has also pointed up the fact that rookie policemen are very poorly paid. The temptation to supplement their earnings dishonestly will be lessened if proposed salary raises are put into effect.

Want Segregation, but Quail At Defying Law

Then, segregation! Alabama's divided views, brought to the fore by the Supreme Court's ruling that segregated public schools are unconstitutional, were reflected in the action of the North Alabama Methodist conference (185,000 constituency). On the first day of the annual meeting delegates adopted a resolution approving segregated schools. On the last day they adopted with scarcely a dissenting vote another resolution calling upon "all our people to obey the laws of our nation"—presumably including the rulings of the Supreme Court. Apparently the typical citizen favors separate schools for Negroes but does not want to be placed in the position of defying the laws of the land.

Legislative Committee Proposes Threefold School System

Gov. Gordon Persons has declared that integration of schools is "unthinkable." Alabama is joining at least four other states with heavy Negro populations—Georgia, Louisiana, Mississippi and South Carolina—in declining the Supreme Court's invitation to submit briefs on implementation of its decision. They fear that participation will be interpreted as commitment to nonsegregation. An interim legislative committee to study the segregation problem, of which Sen. Albert Boutwell of Jefferson county (Birmingham) is chair-

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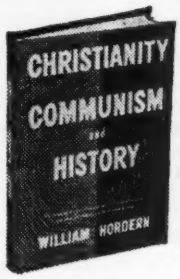

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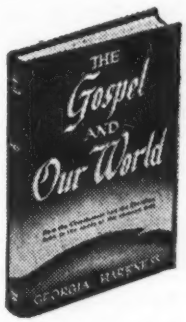

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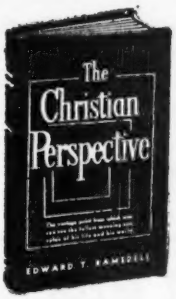

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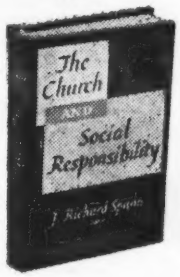

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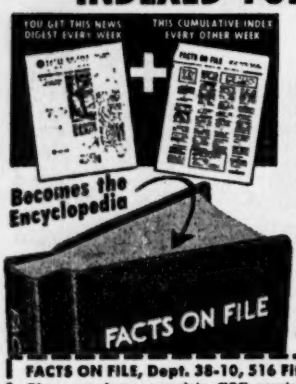

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man, has given to Gov. Persons a plan calling for amendments to abolish the public school system "where necessary" in order to maintain segregation. It proposes also to set up a threefold system, for white, Negro and mixed student bodies. So far the governor has failed to grant the committee's request that he call a special session of the legislature to implement the plan. James Folsom, former governor who won the May gubernatorial primary in a landslide, is known to be opposed to ending segregation, but has stated that he hopes the matter can be handled on a voluntary basis. According to reports in the press, he is opposed to doing away with public schools.

Will Voluntary Segregation Be Acceptable?

Most Alabamans are waiting to see whether Negroes will accept segregation voluntarily. They feel that the bulk of the Negro population do not want forced integration and that what they have objected to was mainly the coercive element in segregation. In Montgomery, in Fairfield (a Birmingham suburb) and in certain other communities petitions have been sent to school boards asking that Negroes be admitted to white schools. In Brewton, Negroes whose names appeared on the petition claim that their signatures were forged. Alabamans who read with uneasiness of Negroes' efforts to force integration in Delaware and West Virginia, where they are a minority, wonder what would happen should they make similar efforts in this state, where they constitute a third of the population.

And So Forth

Methodists in the North Alabama conference are undertaking two financial campaigns in the coming months. Their goals: $1,400,000 to match a General Education Board grant of $700,000 to Birmingham-Southern College, and $600,000 for expansion and modernization of Carraway hospital in Birmingham, which the conference acquired recently.

Pastor and Mrs. Martin Niemöller of Germany came to Birmingham in the course of their post-Evanston tour as guests of South Highlands Presbyterian Church. Dr. Niemöller pleaded with the city's ministers and laity to exercise patience and understanding in relations with Christians behind the iron curtain, where he said conditions for Protestants are constantly improving. He insisted that the only alternative to peaceful coexistence is "peaceful nonexistence." THOMAS P. CHALKER.

Plan $100,000 Youth Center At Lake Junaluska

The board of trustees of Lake Junaluska Assembly (Methodist) in North Carolina has approved construction of a new $100,000 youth center on the assembly grounds.

Southern Baptists Borrow to Help Church Extension

The Southern Baptist Home Mission Board has been granted permission by the Southern Baptist Convention's executive committee to borrow $3 million from banks to lend to churches under its church extension loan fund.

Discuss Renewal Of Draft Law

Friends Service Group Calls Meeting of Farm and Church Leaders on Action in 84th Congress

WASHINGTON, D. C., Oct. 4.—About 25 representatives of farm and church organizations met here today on call of Ray Newton of the American Friends Service Committee to discuss what action they should take relative to the expiration of the present draft law in June 1955. While no votes were taken, opinions expressed indicated agreement on three points: to oppose universal military training as contrasted with Selective Service, to oppose a law of unlimited duration, and to oppose the establishment of a compulsory reserve, i.e., a period of years in which a man who had served in the armed forces would be required, subject to penalties, to continue part-time military training.

Early Action Expected

While nobody attending this meeting knew the exact form in which the issue will be presented to the 84th Congress, it was anticipated that action on renewal of the draft in some form will be given high priority when Congress meets in January. The Pentagon was reported to have asked for action by April 1. A church representative urged that the attitude of members of Congress on this question should be determined before the November election. Members of the Society of Friends, the Mennonite Church and the Church of the Brethren, and the representatives of the National Grange and the National Council Against Conscription, said their groups would oppose any form of compulsory service.

Several persons, including farm organization representatives, criticized the administrators of the Selective Service law for having, as they said, violated the expressed intention of Congress. They charged that the law is being administered as a universal military training act, when Congress specifically provided for exemption of certain categories. The consensus here was that attempts to confuse Congress and the public on the difference between universal and selective service should be anticipated and resisted. Concern was general that Congress would be maneuvered into voting for the reality of universal military training, although it was anticipated that the name would be dropped.

Difference of Opinion

It was reported that the American Legion, the National Guard Association and certain other organizations favor a law placing all young men in military training for 6 months, then requiring them to serve in the reserve for 7 years and 6 months. On the other hand, the Pentagon, which on this matter follows the wishes of the army, was said to desire a 2-year draft, with 6 years in a compulsory reserve. Opinion in the meeting here seemed to favor the extension of the voluntary reserve system. It was anticipated that a strong push will be made in Congress for shortening the 2-year draft term. It was pointed out that most of our allies have an 18-month or shorter draft. That places the U.S. in the position of helping to garrison, with 24-month draftees, countries whose men are subject to much shorter periods of service.

Organizations Represented

Denominations and church organizations represented at the meeting were:

Church of the Brethren (Moderator A. Stauffer Curry; Ralph Smeltzer, director of Brethren Service Commission's department of social education). Disciples of Christ (Barton Hunter, executive secretary for social welfare). Evangelical United Brethren Church (Herman Kaebrick, associate secretary and treasurer). Lutheran Church—Missouri Synod (Olinda Roettger, Washington representative of the department of public relations). Mennonite Central Committee (J. Harold Sherk, executive secretary, peace section). Methodist Board of World Peace (J. A. Leatherman, former chairman, Baltimore conference section). Presbyterian Church, U.S.A. (Helen Lineweaver, research assistant, department of social education and action). Religious Society of Friends (Lewis Hoskins, Ray Newton, American Friends Service Committee; Warren Griffiths, Friends Committee on National Legislation). Southern Baptist Convention (A. C. Miller, executive secretary, Christian social relations department). National Council Against Conscription (John M. Swomley, Jr., director). National Council of Churches General Department of United Church Women (Elsie Harper, secretary for Christian world relations).

Farm organizations represented were: American Farm Bureau Federation (Jack Lynn, legislative director). National Council of Farmer Cooperatives (Kit Haynes, director of information service). National Farmers Union (Angus McDonald, legislative secretary). National Grange (Herschel D. Newsom, master; Roy Battles, assistant to Mr. Newsom). H.E.F.

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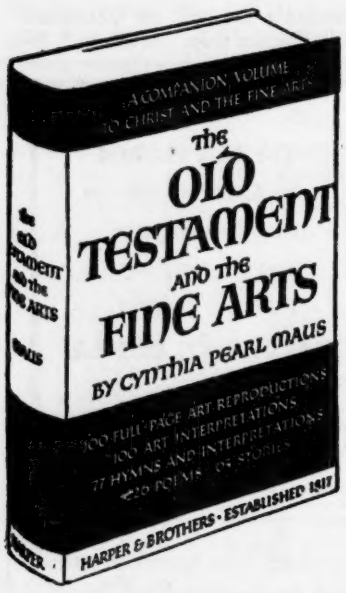

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